

**MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!**

VOL. 11, NO. 36

March 31, 1984

\$1.00

# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



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**INTERVIEW**





# GayCommunityNews

Vol. 11, No. 36

(617) 426-4469

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March 31, 1984

## Eleventh Year for Massachusetts

# AIDS Is New Issue in Rights Bill Hearing

By Larry Goldsmith

BOSTON — For the eleventh consecutive year, a Massachusetts legislative committee has heard public testimony from supporters and opponents to a comprehensive lesbian and gay rights bill. However, this year's hearing of the Joint Committee on Commerce and Labor, held on March 21, featured an unprecedented showing by religious fundamentalists who have added a new item to their well-known repertoire of hellfire and brimstone.

"AIDS is a plague from God. There's no other explanation for it," declared a young man who identified himself as a born-again Christian. "It's all in the Bible."

"Are you willing to go on record as having supported the number one epidemic in the country today?" demanded the Rev. Denis Frediani, assistant pastor of the Emmanuel Baptist Church in Chelmsford. "This bill does exactly that. It supports the epidemic."

Rep. Marie Parente (D-Milford) concurred. "In San Francisco, they have EMTs [emergency medical technicians] that have to wear protective gear," she claimed, warning that if legislators passed the bill "we do increase the chances for Massachusetts people to become ill."

AIDS "is not by any means exclusively a homosexual problem," retorted Rep. Thomas Valley

(D-Boston), principal sponsor of the bill in the House. "This is a community medical problem and for it to be linked to any specific sex act is silly. . . . It's not something that should be used as a political football to scare people, and it has nothing to do with the bill before you."

State Senator Royal Bolling, Sr. (D-Boston) also criticized opponents of the bill for making AIDS an issue. "It's easy to pin the blame on people for things we don't understand," he said.

Other issues arising during testimony were somewhat more traditional. Supporters argued the need for legislation to add sexual preference discrimination to the jurisdiction of the Massachusetts Commission Against Discrimination (MCAD), in order that lesbians and gay men denied employment, housing or services will have legal recourse.

Opponents all argued against the bill on Christian religious grounds, claiming that such legislation would make Massachusetts a "mecca" for homosexuals and lead to undesirable fates like the end of the world.

Boston City Councillor David Scodras, the city's only openly gay elected official, noted that the city of Malden, Mass. and the state of Wisconsin have already passed lesbian and gay rights legislation.

But, he added, "Malden and Wisconsin are not meccas."

"When we do not acknowledge and respect our neighbors we condemn our own children to live in fear," Scodras said. "To not tell children that it's okay to be who you are is a form of child abuse."

Arline Isaacson, formerly a lobbyist for the Massachusetts Gay Political Caucus and now a lobbyist for the city of Boston, read to the committee a statement on behalf of Boston Mayor Ray Flynn.

"Until we pass a law clearly banning discrimination on the basis of sexual orientation, we leave this ten percent of the population unprotected by the law," wrote Flynn, who during his years as a state representative, voted consistently against the bill.

"Passing this bill provides equal — not more, but equal — protection for persons on the basis of sexual orientation. . . . As Mayor of the City of Boston, I urge you to support this important civil rights legislation."

Responding to religious arguments that homosexuals should not be protected because they have "chosen their lifestyle," Isaacson noted that "it's illegal to discriminate on the basis of religion and it's illegal to discriminate on the basis of creed, and both of those are choices."

Others testifying for the legislation were State Sen. George Bachrach (D-Watertown); Richard Durkin of the Massachusetts Teachers Association, which has co-sponsored the bill; Steven

Tierney, co-chair of the Massachusetts Gay Political Caucus; Brian Rogal, counsel for the Massachusetts Commission Against Discrimination; Karen Hudner, legislative lobbyist for the Civil Liberties Union of Massachusetts; the Rev. Bob Wheatley, Director of the Office of Lesbian and Gay Concerns of the Unitarian Universalist Association; and Elizabeth Brown, co-chair of the Cambridge Lesbian and Gay Alliance and a member of the executive board of Dignity, a lesbian and gay Catholic organization.

Eighteen people testified against the bill, including a legislative aide to Sen. Edward Kirby (R-Whitman), a vociferous opponent of the bill during last year's senate

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## Salvation Army To Lose New York City Contracts

By Linda Cohn

NEW YORK — The Salvation Army has refused to alter a hiring policy that discriminates against gay men and lesbians, so New York City will quit doing business with the group.

According to Mayor Ed Koch's Executive Order 50, all groups

holding city contracts must agree in writing to obey the order, which bans discrimination based on "sexual orientation or affectional preference."

The Salvation Army stands to lose \$4 million when their 10 contracts with the city expire on June 30. At that time, the contracts will be given to groups that have signed the order.

"There's no way we could sign the order because it cuts to the core of our convictions," said Lt. Col. Wallace C. Conrath, divisional commander of the Salvation Army of Greater New York. "We feel that the Scripture indicates that homosexuality is foreign to the will of God for mankind."

"I'm sure we have homosexuals on the payroll," he said. However, he said the Army would not want to hire gay people for certain positions, such as a director of a group home or a teacher in a day-care center. "We feel there is a transmission of values in those areas."

The programs now being paid for by the city include seven such day-care centers, as well as foster home services, a residential home for girls and a family center. The family center provides "preventive services for the breakup of families," Conrath said.

The Salvation Army, which has

a total budget of \$114 million for the New York City group, does not plan to cut back any of these programs and has set up a task force to look for other sources of funding, Conrath said. They have held contracts with New York City for over 40 years, he added.

The Salvation Army asked that religious organizations be exempted from Executive Order 50, but according to Lee Hudson, the mayor's liaison to the gay and lesbian community, "The mayor was not interested in sanctioning discrimination in any group, so he denied any exemption."

"I think it is a tremendous first step. Every other case should be treated the same way," said Arty Strickler, a spokesperson for the gay synagogue Beth Simchat Torah. "It certainly points up the hypocrisy of an organization that purports to help people and believes in so-called morals and ethics, but turns around and discriminates."

The Salvation Army is the first religious group to resist signing the order, according to Douglas H. White, director of the Bureau of Labor Services, the agency charged with enforcement of the order. The order was issued in 1980, but the regulations for enforcement were not prepared until 1982.

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## Court Overturns Anti-Gay School Law

By Christine Guilfoyle

DENVER, CO — An Oklahoma law which would substantially chill First Amendment rights of gay and lesbian teachers has been overturned by a three-judge panel of the Tenth Circuit Court of Appeals. In their 2-1 decision handed down on March 14, the court agreed with National Gay Rights Advocates (NGRA), the public interest law firm which filed the suit, that the language of the statute was "vague, overbroad and unconstitutionally infringed on First Amendment rights."

Jean O'Leary, NGRA executive director, called the decision a "total victory" and added, "The court vindicated our employment rights and the rights of all people to discuss homosexuality. Jobs and free speech are priority issues for lesbians and gay men."

The statute, also known as the Helm bill, was passed by the Oklahoma legislature in April 1978 with little opposition. Similar to the better-known Briggs initiative which was defeated in California, it deals specifically with "homosexuality" in the school system, holding in part that Oklahoma school districts may fire or refuse to hire any person "advocating, soliciting, encouraging or promoting public or private homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees."

Although the law has never been invoked, NGRA held that its very existence has a chilling effect on gay and lesbian teachers and heterosexual teachers supportive of

gay rights. Leonard Graff, NGRA legal director, told *GCN*, "You have to look between the lines. What is this legislation all about? It is intended to get gay teachers out of the school system."

Specifically at issue in the case was what "advocating homosexuality" could mean. NGRA and others held that the term is so broad and vague as to "prohibit any discussion of homosexuality which could come to the attention of school children or employees."

In addition, it was thought that gay teachers would be forced further into the closet or into leaving the profession entirely for fear of being discovered and fired. There were also fears that the law would prohibit any teacher, regardless of sexual preference, from speaking out against the state's sodomy laws or in favor of gay civil rights.

Larry Lewis, the attorney for the Oklahoma City School Board, defendant in the case, told *GCN*, "We argue that the statute restricted only language that would interfere with a teacher's duty. The only speech affected would be speech which made the teacher unfit as a teacher." Lewis maintains that the way he interprets the statute, mention of homosexuality is not forbidden in the classroom.

The court disagreed with the School Board, however, accepting the First Amendment arguments of NGRA. Graff told *GCN* that the judges' questioning during oral arguments indicated a conservative bent. But in spite of the fact that a U.S. District Court in Oklahoma had upheld the law in

1982, Graff felt the NGRA case to be on "sound legal ground."

Graff also told *GCN* that the Tenth Circuit's ruling involves only a part of the statute. He said that under the statute, a gay person discovered having public sex could still be dismissed. "But [sodomy's] a felony and that would be true of heterosexual as well as homosexual teachers. But that's not so striking [that] if you commit a felony you could be subject to a dismissal hearing if you're a teacher."

William B. Rogers of Oklahoma City was NGRA's cooperating counsel and presented the oral arguments in the case. Supporting briefs were filed by Lambda Legal Defense and Education Fund and the Southern California chapter of the ACLU. The plaintiff in the case was the National Gay Task Force, representing their Oklahoma members.

Weldon Davis, the director of the Oklahoma Education Association told *GCN* that his organization had not been involved in the suit because the membership does not support non-discrimination based on sexual preference. He added that the law was, in his view, "clearly discriminatory" and he expected it to be "struck down once it got outside of Oklahoma." He concluded "Sometimes we allow others to make the hard decisions for us."

Lewis, the attorney for the School Board, says that the Board has not yet made a decision on whether to appeal the Tenth Circuit's ruling.

— filed from Boston

## Gay Expo Cancelled

BOSTON — Gay Expo '84, a business and community fair aimed at the gay and lesbian community and scheduled for Saturday, March 31, has apparently been cancelled by its organizer, Tom Marsh.

Marsh had reserved the Cyclorama, a local exhibition and performance hall, but failed to meet his payment schedule for the rental of the building, according to vice president Barbara Buoymaster. "As far as I'm concerned, it's cancelled," Buoymaster told *GCN*. She also said that it was her understanding that Marsh would return to the exhibitors the deposits they

had paid to hold exhibition space.

Efforts by *GCN* to contact Marsh by phone resulted in a telephone company recording explaining that his number had been disconnected.

Jim Roberts, a member of the AIDS Action Committee, said the committee had rented exhibition space for the day from Marsh, but that they had not received confirmation of their reservation. He told *GCN* that it was his understanding that the event had been cancelled by Marsh, but he, too, had been unable to reach him by phone.



# News Notes

## quote of the week

"You haven't asked me whether I endorse there being a president. You haven't asked me whether I endorse the United States."

—Black author Toni Morrison's response to a National Public Radio announcer's inquiry as to her level of support for Jesse Jackson's candidacy for president.

## ms. deletes lesbian

SAN FRANCISCO — A lesbian staff member of the University of California-San Francisco Kaposi's Sarcoma Clinic and the Shanti AIDS Residence Program was reported ushered back into the closet by *Ms.* magazine, according to *Coming Up!*

Helen Scheitinger and her AIDS-related work in the Bay Area were the subjects of an article by gay journalist Michael Helquist in a recent issue of *Ms.* *Ms.* editors, however, deleted references to Scheitinger's lesbianism in the articles and Scheitinger autographed friends' copies of the magazine with the epitaph, "Shoved back in the closet again!"

## austin awareness

AUSTIN, TX — An ad hoc group of lesbian and gay activists has designated April 1-8 as AIDS Awareness Week. A number of activities are planned to educate the lesbian/gay community and the straight community about AIDS and to raise funds for future events concerning AIDS. The Austin Lesbian/Gay Political Caucus initiated the project, but the planning committee is composed of many people active in other gay/lesbian organizations in the city.

According to Janna Zambrun, the committee coordinator, "The week is planned in recognition of the serious nature of AIDS and its increasing incidence in the Austin area. We're trying . . . to avoid the unnecessary negative experiences which have occurred in some cities — unfounded hysteria, increased discrimination against gays in general, inadequate medical and social services for AIDS patients, and a lack of reliable medical information for persons at risk for AIDS."

## new zealand paper zapped

AUCKLAND, N.Z. — The Auckland offices of New Zealand *Truth* newspaper were sprayed with slogans in late January following the paper's front-page attack on lesbian welfare recipients, according to *Pink Triangle*, a newspaper published in Wellington.

*Truth* had run the banner headline "Lesbians in Welfare Scandal" over an article which "revealed" that two lesbians living together could both claim child welfare benefits while unmarried heterosexuals could not. *Truth* said, "The law's crazy — there are more than enough people ripping off the social welfare system without those of different sexual persuasion being legally able to 'use' the system."

A group calling itself Gay People's Resistance claimed responsibility for the spray paint zap of the paper's offices. Slogans reading "Gutter press" and "Let lesbians live" were painted on the building. The following week, *Truth* wrote that it wouldn't be stopped by "obscene graffiti plastered on our office building by simple-minded lesbians."

Lesbians and gay men in Auckland were particularly incensed at the story because it came in the same week in which a lesbian died of injuries received in an attack by her lover's boyfriend.

## campaign fund shifts emphasis

WASHINGTON — The Human Rights Campaign Fund (HRCF), a national gay political action committee, has announced plans for a major new fundraising campaign designed to attract a large number of small contributors. The campaign, entitled "Show Our Strength — 1984," or "S.O.S. 1984" for short, marks a shift in emphasis from the previous HRCF strategy of major fundraising concentrated in large metropolitan areas.

The campaign, according to HRCF executive director Vic Basile, "will be an effort to establish HRCF volunteer groups in at least 100 additional cities and towns across the country where there is an active gay community." Basile said local-organized events will be designed to attract supporters who can make contributions of \$19.84. The Fund hopes to enlist 10,000 such supporters.

"This is a grassroots campaign," HRCF co-chair Kerry Woodward noted in a statement released to the press. "Many people cannot afford to attend expensive dinner parties and make contributions of \$100 or more. This campaign is designed to reach them, with a contribution that is significant but within their incomes."

In Boston, a joint fundraiser for the Campaign for Social Justice, political action committee for the Massachusetts Gay Political Caucus, and the HRCF has tentatively been scheduled for April 25. Watch this space for forthcoming details.

## a queer beef

AUGUSTA, Maine — According to the Manchester *Union Leader*, a plan to dump state fair beauty pageants in which titles such as Beef Queen and Apple Princess are conferred upon young women in favor of co-ed events to select "commodity ambassadors" is raising a few hackles.

Maine's associate agriculture commissioner Barbara Gottschalk thought that a state agency encouraging the selection of beauty queens might not be appropriate "in light of the changes in women's roles." But, some of the old boys think that's a mighty queer idea.

Said 80-year-old Raynor Crossman, an auctioneer and the president of the association that oversees Maine's 25 state fairs, "I think it'd be — queer. I don't think she's serious. . . she just had some time on her hands and dreamed it up."

*Oh come on, Raynor, be a sport. Maybe a few Beefy Queens and Apple Adams would jack up Maine's economy.*



## grief and anger

STANFORD, CA — Hours after the queerbashed sculpture "Gay Liberation" was removed from its installation site on the Stanford University campus, students began placing flowers on the empty site, making it look like a grave, according to the Los Angeles *Times*. A sign was placed on the site also. It read: "The Stanford lesbian and gay community asks you to join in our grief and anger today. Please place flowers at the site of the Segal sculpture. Protest this act of homophobic violence."

One witness, riding his bicycle not far from the statue, reported hearing a clanging noise and then saw a man approaching with a hammer in his hand. The witness abandoned his bike and followed the man on foot, but he soon lost track of the man with the hammer. He described the man as "a white male, wearing blue jeans and casual Western attire, 6 feet, 1 inch tall, between 23 and 25 years old, a slight to medium build, with a beard and possibly glasses." No arrests have been made in connection with the statue battery.

## wisconsin lesbian gets nowhere with rape case

RACINE, WI — A lesbian activist who was sexually assaulted has filed a complaint against the detective who investigated the rape, according to Madison's *OUT!*

Cindi Lampman, a member of Gov. Anthony Earl's Council on Lesbian and Gay Issues, filed the complaint after the police chief refused to change Det. Paul Preuss's original report on the assault. Lampman asked the chief to remove a section of the report which suggested she "might be exaggerating pursuant to this investigation, due to the fact that she is an outspoken and readily admitted lesbian."

Lampman was raped last September by a man who referred to her as "the governor's dyke." She says Preuss tried to discourage her from filing a complaint by telling her that nine out of ten rape complaints were fake and asking her if she had a boyfriend who might be disturbed to learn she is a lesbian.

Although suspect has been identified, no arrests have been made in the case. The police chief says the suspect is being held on other charges. Lampman's offers to pick her assailant out of a lineup have been consistently refused by the police.

## seneca women released from jail

GENEVA, NY — Three women from the Seneca peace camp who were sentenced to jail for throwing paint on an army recruitment center have been released after serving the mandated 60 days of their 89-day sentence.

Kim Blacklock, Carole McKenzie and Johanna Benschop were released on March 16 as scheduled. Although the women were accused of only \$50.29 worth of damage, they were meted a particularly harsh sentence after refusing to pay damages and a \$40.00 apiece fine. The refusal to pay, along with the women's refusal to act deferentially in court, prompted the prosecutor, Schuyler Van Horn, to say the three were "striking at the heart of the judicial system. [The system] will fall apart if people don't comply with court order."

The three staged a hunger strike for approximately four of their eight weeks in jail. They ended the hunger strike on the advice of a doctor who warned that permanent problems could result. The hunger strike had been called to protest what they thought was mistreatment in the jail.

## iowa conference planned

WATERLOO, IOWA — The Rural Outreach Project, a coalition of lesbian/gay organizations in the Waterloo/Cedar Falls area, will sponsor a conference at the University of Northern Iowa in Cedar Falls, April 13-15. Entitled "Joining Our Journeys — Gays and Lesbians Sharing Together," the conference is designed to help gay men and lesbians develop positive identities. For more information, write Joining Our Journeys, P.O. Box 34, Waterloo, IA 50704.

## counseling project initiated

PHOENIX, AZ — The chair of the gay/lesbian task force of the American Mental Health Counselors Association (AMHCA) has announced a project to address issues regarding gay and lesbian clients, counselors and their relationship to professional counseling organizations.

Paul Consales, chair of the task force, said four goals have been identified: establishing standards for the training of counselors dealing with gay and lesbian clients; initiating development of a national registry of qualified gay and lesbian counselors; promoting awareness of gay and lesbian counseling issues; and initiating educational programs on gay and lesbian issues for AMHCA conferences.

To help with this and other projects of the task force, contact Paul Consales at Moon Valley Counseling Associates, 502 W. Tam-O-Shanter Dr., Phoenix, AZ 85022.

## 'male erections' a pressing problem

NEW YORK — All you fans of Boyd McDonald's *Straight to Hell* anthologies who breathlessly await the release of volume five, entitled *Smut*, will be relieved to know that printing arrangements have been negotiated, according to the New York *Native*.

The publishing house, Gay Presses of New York, ran into problems with its printing contractor, Alvin Sultzberg, who refused to take the porn book to his usual printers. Sultzberg contracts with Midwestern printers because they're less expensive than printers in New York. Sultzberg explained that the "intimate illustrations" with "male erections as the focal point" just wouldn't be acceptable to his printers.

But, Brooklyn's Print Center, the company that saved Boston's *Fag Rag* when it was in a similar situation with its tenth anniversary issue, has taken the *Smut* job. Larry Mitchell of Gay Presses ordered 10,000 copies of *Smut*, but as yet has set no release date.

## billboard to soothe democrats at the convention

SAN FRANCISCO — A Bay Area gay man, disturbed by the idea of gay and lesbian demonstrations during the Democratic National Convention, has secured the space on a billboard across the street from the Hilton Hotel during convention week, according to the *Bay Area Reporter*. Russ Alley will mount a message which he says will "put out a positive image" of the gay and lesbian community and will counteract the bad media vibes created by demonstrators. The message will read: "Best Wishes for a successful convention from the Men and Women of San Francisco's Gay Community."

Alley claims that public protests are passe and he questions their effectiveness. He says the country will be misled about the city's gay community if all they focus on are "nuns and crazies who want to demonstrate." Alley says the demonstrators don't represent him and other people he knows.

Meanwhile, the "nuns and crazies" are planning a billboard message of their own, style and content to be announced later.



# ACLU To Support Georgetown Gay Students

By Donna Turley

WASHINGTON, D.C. — Despite the suggestion of the New York-based national American Civil Liberties Union (ACLU) office, the organization's Washington affiliate has declined to endorse an *amicus* brief in support of the students in the Georgetown University gay rights case. An *amicus* brief is a written argument on behalf of one side submitted to the court by a person or organization not actually involved in the lawsuit.

The local office maintains that the University, as a private religiously-oriented institution, has constitutionally protected rights of free speech and religion which should override considerations of discrimination based on sexual preference. They believe the school is exempt from the specific mandate of the District's Human Rights Act's prohibition of anti-gay discrimination by educational institutions.

The dispute between the local and national ACLU groups began in October 1983 when a D.C. Superior Court judge ruled that Georgetown University could deny official recognition to two gay student organizations. Official recognition would have given the groups mail privileges and the right to request university funding. The university argued, and the court agreed, that compelling such recognition would be the same as an endorsement of homosexuality, contrary to the dictates of the Roman Catholic Church and in violation of First Amendment guarantees of religious freedom. The student organizations then decided to appeal to the U.S. Court of Appeals for the District of Columbia.

In December, the National Lesbian/Gay Rights Project of the ACLU in Los Angeles urged the national office to seek the Court's permission to file an *amicus* brief.

The project asserted that Georgetown University is a predominantly secular institution which cannot claim First Amendment exemptions from local civil rights laws. It argued that the District of Columbia has a compelling interest in ending discrimination against homosexuals as evidenced by the enactment of its progressive civil rights statute.

The Project also noted that ACLU policy #261, adopted in 1975, obligates the ACLU to act on behalf of the students. The policy reads in part, "Homosexuals are entitled to the same rights, liberties, lack of harassment and protections as are other citizens ... [T]he ACLU opposes discrimination in public and private housing and accommodations, government benefits, occupational licensing, and government and private employment ... because the person is a homosex-

ual ... The ACLU opposes government or private attempts to prevent homosexuals from speaking out about homosexuality and from forming and sustaining political and social groups on and off school campuses."

In response, the legal director of the D.C.-area affiliate, Art Spitzer, on Dec. 30, 1983, issued an internal memorandum saying that Georgetown had not engaged in discrimination. The memo noted that the suit "is an attempt by the plaintiffs, under guise of a civil rights action, to have the government force a private, Catholic institution to provide affirmative support for the propagation of a doctrine that is contrary to the Catholic faith." Spitzer proposed the following analogy to put the case in "proper perspective:"

"If a group of white students at Howard University drew up a charter and applied to the University for official recognition and financial support as the 'Ku Klux Klavern of Howard University,' and the University turned them down, would the university's action be unlawful race discrimination? We would all recognize that it was not — that the university's action was based on its disapproval of the purposes and activities of the Klan, of what the organization stands for, and had nothing to do with the fact that the group's members were white. Our conclusion would be confirmed if the university could show that it admitted white students and allowed them to participate in all other activities without regard to race. If Howard altogether banned the Klan from meeting or holding its activities on campus, it would be within its legal rights.

"But if, instead, the university

took the position that the student chapter of the Klan could exist, could hold meetings and demonstrations on campus, and could announce its activities on the campus bulletin boards, and that the university would express its strong disapproval of the Klan *only* by refusing to provide university money to support the Klan's activities, the ACLU would applaud the university's tolerance and its strong commitment to the principles of civil liberties. If the Klan then sued Howard to force it to finance the Klan's activities with university money, we would properly view the lawsuit as a joke.

"There is no difference between the example I have just given and the situation presented in the Georgetown case," Spitzer concluded.

Although the D.C. office had originally intended to file a brief in support of the University, it decided in January not to file a brief on either side.

Despite the local office's opposition, the national organization resolved to file a brief on behalf of the students. The legal director for the national office, Burt Neuborne, developed a "middle position" in the hope of convincing the D.C. affiliate to join in filing a joint brief or at least to not actively oppose it. The compromise brief asserts that while Georgetown University may refrain from formal recognition of the gay student groups, it may not discriminate in the allocation of tangible administrative benefits on the basis of sexual preference.

In February, the board of the D.C. affiliate voted not to join in the brief. However, the office also indicated that it would not oppose

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## Hart Disappointing On Gay/Lesbian Issues

By Jim Ryan

WASHINGTON, DC — The responses of Sen. Gary Hart of Colorado to the '84 and Counting questionnaire issued by a coalition of national lesbian and gay organizations have been released to the public.

Virginia Apuzzo, executive director of the National Gay Task Force, one of the groups involved in the project, expressed the disappointment that many felt over Hart's responses: "There were several areas that were so vaguely worded as to be the political equivalent of 'the check is in the mail.' The Senator's responses indicate a need for continuing dialogue with the lesbian/gay community that will make him more responsive to our concerns."

Indeed, Hart's responses were so vague that he fails to even use the words "lesbian" or "gay" until the very last part of the questionnaire which deals with the conduct of his campaign.

Specifically, Hart said that he supports the prohibition of discrimination on the grounds of sexual orientation "along the lines of Tsongas' bill." That bill, S. 430, would add prohibitions against discrimination based on sexual orientation to the existing protections of the 1964 Civil Rights Act. Hart has so far refused to become a co-sponsor of that legislation. Walter Mondale has publicly endorsed S. 430 and Jesse Jackson has expressed his support for H.R. 2624, a more comprehensive gay rights bill from the House of Representatives.

Hart responded positively to the suggestion that governmental civil rights agencies should include anti-gay and lesbian bias in their mandates. Asked about classifying anti-gay and lesbian violence as a civil rights violation, Hart merely said: "Intentional violence motivated by prejudice against any group of people should be prohibited by federal law."

On the question of government employment, there was even more reason to be disappointed with Hart's responses. He promised to issue a "general executive order banning any discrimination based on sexual orientation in agencies of the federal government." Unlike Mondale and Jackson, Hart did not say when he would do this. Like Mondale and unlike Jackson, Hart refused to include the military and any security agencies in an order: "In the case of military employment, recent court cases have upheld the right of the armed forces to limit employment on the grounds of sexual orientation. The rationale for restrictions

on military employment have generally revolved around the possibility of blackmail and the consequent risk to national security. A citizen's desire to serve the country should be honored unless the courts have deemed otherwise or the citizen is not willing to abide by a code of conduct applied equally to all military personnel."

In response to the questions about immigration, Hart was again vague, saying only that "I'm opposed to exclusionary provisions in immigration law, and will support efforts to change them."

On issues of special concern to women, Hart's responses mirrored those of the other candidates. He vowed to use the presidency to support passage of the Equal Rights Amendment, supported freedom of choice on abortion, and opposed any attempt to limit that right for all women, including the denial of Medicaid funds to poor women seeking abortions.

Hart joined the other candidates saying that he would support efforts to make the nation's health care system more responsive to public health emergencies. He pointed out that he had supported legislation that provided \$41.6 million for AIDS research last year. Like Mondale, Hart hedged on the question of supporting research into the physiological and psychological effects of discrimination.

Hart responded positively to questions on guaranteeing access to government programs for lesbians and gay men. He joined every other candidate in refusing to directly answer what seems to have been the most controversial question on the questionnaire: "Will you support changes in eligibility requirements for entitlement programs and other federally-funded programs to equalize access for those in non-traditional (including lesbian and gay) relationships and households?" Hart's response: "I support all efforts to make our governmental system more just, and oppose efforts that aim at the exclusion of citizens."

Asked about the conduct of his campaign, Hart stressed that he would seek the support and the vote of "all Americans." He thus becomes the only candidate left in the race (now that Hollings has withdrawn) who has not specifically said that he would actively seek the support of lesbians and gay men or that he has openly gay and lesbian workers on his campaign staff. This does not come as too much of a surprise, considering the fact that Hart has not bothered

to seek the support of any gay or lesbian organizations around the country who have endorsed presidential candidates.

As the contest for the Democratic nomination heats up, this attitude of indifference may change. Apuzzo was one of many expressing the hope that, as the race continues and Hart is subjected to the greater scrutiny that accompanies the frontrunner position, he will strengthen and clarify his positions on issues of concern to lesbians and gay men.

## Mobe AIDS Forum: 'It Hasn't Gone Away'

By Mark A. Perigard

CAMBRIDGE, MA — "It's become sort of fashionable to gloss over or pretend AIDS (acquired immune deficiency syndrome) has gone away. It's very clear to us who are working around the AIDS issue that this is definitely not the case," AIDS Action Committee coordinator Larry Kessler told about 55 people on March 15 at the Old Cambridge Baptist Church.

One of the four speakers on a panel entitled "AIDS: Same Struggle/Same Fight," Kessler said, "Probably sometime this weekend the 3,900th person in the United States will be diagnosed. That's 111 more people than we had diagnosed last week."

Eighty-five people in Massachusetts are known to have AIDS, according to Kessler; of these, 35 people have died. Given that the number of AIDS cases doubles in New England every six months, he said there will be 300 people with AIDS in the state next year.

Kessler criticized the federal government's distribution of funds to cope with the epidemic. He called it "lop-sided," and said that too little money is funneled to local health care facilities and research laboratories. Only \$54 million has been allocated for this fiscal year, and that figure should be doubled, he said.

GCN managing editor Cindy Patton warned that AIDS is being used as a political weapon by some straight people. She described how AIDS challenges and frightens society because it raises underlying fears of erotic behavior, "unnatural" love, and widespread contamination.

"The New Right could not have invented a better disease if they had wanted to," she said.

Patton also read from the "Model Sexuality Bill," a proposal to Congress that would make homosexual acts illegal under the guise of protecting people from infection.

Straight society is trying to kill the community, trying to wear it down with oppression, she said. Gay men and lesbians must drive home the message that they will not be killed or driven mad anymore. She exhorted gay people and progressive straight people to join together in this fight for survival.

Dr. Marshall Forstein, from Massachusetts General Hospital, said AIDS is most probably a viral agent transmitted through the exchange of bodily fluids. The virus attacks the basic immunological defense system of the body and leaves it prey to opportunistic infections.

He stressed that physicians cannot treat AIDS. "We can treat some of these infections, more or less, but we can't treat the basic immunological defect. In the short run, we can only try to prevent it from spreading."

Forstein suggested that gay men modify their sexual practices, but that each individual must decide to what extent he is willing and able to change his activities.

Mark, a man with AIDS, explained that the Food and Drug Administration (FDA) has withheld and postponed the use of experimental drugs on people with AIDS.

"The FDA is concerned about the side effects of these drugs, but two people I know that the FDA

has protected from side effects have died from AIDS. We don't have the time to wait," Mark said.

He encouraged people to put pressure on the government to "bend the rules" and allow AIDS people to begin treatments.

Although Mark has had good experiences with health care providers, he said that the costs of the tests he needs are enormous.

During the question and answer period, one man rose to say that he had come to the forum out of great personal risk to warn the gay community that they are being poisoned by microwave radiation. Another person argued that the medical community is exploiting the disease to its own ends.

Several people wanted to know what they could do to help. Panel members and other people in the audience encouraged them to join political organizations, write their congressional representatives and to donate money to political and research groups.

"We must demand more from our political leadership," Kessler said. "We don't want more money spent on germ warfare, we want more money spent on the germ that killed 1,800 Americans."

A speaker from the Haitian Committee on AIDS was scheduled to speak, but was unable to attend the forum. Speaking for that community, Kessler said that the stigma of AIDS for Haitians is especially great. Haitians with AIDS often try to hide the disease as long as possible because they fear rejection by their families.

The event was sponsored by the AIDS Action Committee, the Haitian Committee on AIDS and Boston Mobilization for Survival.



# Community Voices

## pro choice

Dear *GCN*:

As one of the "real-life stories" to which Eric Rofes refers in his letter (March 17 issue), let me thank *GCN* and people like him for their support.

Although my cat has been my significant other for the last few years, one of the most important things I tell new friends is that I am a gay-identified bisexual. The reason I do this is because I love to attend/read about/create gay-identified culture, which I find infinitely more exciting and creative than breeder culture. The options of het culture are mostly family-oriented (babies and gadgets, yawn) or self-destructive for women (singles' bars).

For me, being bisexual has meant: adolescent crushes on *couples*; confusion in my 20's about "be like" vs. "sleep with"; living with a gay (who didn't know he was) man for three years; dreaming and fantasizing about "feminine" men; having my last, most grounding and most exciting relationship with a woman.

And the labels! I tried "biaffectional," "bicelibate," New Fag Hag (the sort who truly appreciates gay male culture, not the old bitter "safe" straight stereotypical), female Radical Fairie (I doubt it's allowable) in my mind. But "gay-identified bisexual" fits the bill with clarity and dignity, especially where "gay-identified" implies "feminist."

I am a tireless hunter-gatherer of bits of gender-fuck information. What does *Time* say about Boy George this week? How much of today's "androgyny" and cross-dressing in mainstream is truly pro-gay? Pro-woman? Is Girls' Night Out (the great local all-woman 60's revival band) a *female* female impersonator group, thus crashing the barrier of yet another previously male profession? Who were the bisexual Goddesses and Gods? What about role models like the plains Indian Berdaches, cross-dressers of both sexes who had special power and status (until the White Man snickered at them around the 1930's)? How many famous "gay" figures were self-identified pro-choice bisexuals?

Being trashed is no fun. And I've seen no trashing in the pages of *GCN* on the bisexual issue. I've seen only the beginning of a new, tender, sometimes painful dialog. It felt great to see the banner of the BBWN [Boston Bisexual Women's Network] saying "Gay Liberation is Our Liberation" in the pride parade last year. In the face of the Right, some "let-live" and pro-choice among us sexual outlaws won't hurt. I've been very lucky with the help of friends who love their particular choices; I've been especially lucky to find a support group like the Bivocals. Thanks go to them, Lisa, Megan, *GCN*, Eric, and the year 1984. From a rainbow within the rainbow, Marcia Deihl Cambridge, MA

## loving gifts

Dear Community:

The AIDS Action Committee wishes to extend it's sincere gratitude to the Boston Chapter of NOW and the women's community for their blood drive on February 25. Over 100 donors made contributions as a statement of support for people with AIDS. We especially want to thank Denise Gorayob, vice-president for Administration for Boston NOW, Felecia Mednick and Denise Fetonte of Am Tikva and Joan Press of the AIDS Action Committee for their attention which made this blood drive such a success.

We also want to give special thanks to the many women who offered to donate but were turned away for one reason or another. 78 pints were collected during the afternoon making this one of the most successful campaigns of its scale.

Again, from the AIDS Action Committee and the entire Gay male community, thank you for your loving gifts of life.

Thank you,  
Bob Andrews  
for the AIDS Action Committee  
Boston, MA

## Features Editor

*Gay Community News* is looking for a full-time Features Editor. Responsibilities include editing features section, monthly book supplements, several additional supplements, weekly calendar (in collaboration with Calendar Editor). Knowledge of lesbian and gay community important; editing and writing skills essential; previous journalism experience helpful. Commitment to feminism and social change and a willingness to work in a collective setting. People of color especially encouraged to apply. \$150/week, three weeks paid vacation, health insurance. Send applications by April 30 to Cindy Patton, *GCN*, 167 Tremont Street, 5th Floor, Boston, MA 02111, or call (617) 426-4469 for more information.

## despising our affections

Dear Editors:

The South Shore Lesbian and Gay Alliance's reaction to David Scondras' now-infamous kiss does indeed show how far we have to go before we can call ourselves free; many letters have emphasized just that point.

What should not be forgotten in bringing that point home, though, is that the folks on the South Shore are by no means alone in their squeamishness.

Even in all-gay environments, some people find public displays of affection disturbing, as we have discovered through experience.

For instance, we were singing around the piano at the Napoleon Club one evening, hugging and kissing each other all the while. One of the other men took offense at our demonstration of love, suggesting that we check into a cheap hotel instead of "carrying on" in public.

We also realize that there are those among us who find public affection distasteful no matter who engages in it. But we doubt that this person was one of them — or if he was, that he would complain about a straight couple as loudly.

One would think that in a gay space open affection would at least be tolerated. That it is not completely tolerated only demonstrates the extent to which some of us still dispise ourselves and our desires.

As long as that remains the case, our whole community remains at least part way in the closet. David Scondras pushed the closet door wide open when he kissed Bob Krebs in public. We should be rushing through it into the daylight, not holding back and trying to pull it shut again.

Sincerely,  
Gary E. Mullin  
Sandy F. Smith, Jr.  
Allston, MA

## strength flows between

Dear *GCN*,

I have discovered something here that I had found lacking on the outside. Here at the Danbury Correctional Institute, a minimum security prison of 1000 prisoners or so, we live in dorms that I'm told are reminiscent of army barracks; the food is inexcusable; support services nil; and the physical plant sad. However, there are 6 or 7 openly gay men here and between us there is a camaraderie that seems almost non-existent on the streets.

My first night here I met a wonderful black queen named Larry who was sort of the welcome wagon representative. She got me some cigarettes, made sure I didn't need anything else, introduced me (over the next couple of days) to the rest of the queens and generally made the transition bearable. I quickly discovered that this was the norm and that "Kitty, the new *white* queen was expected to do her part as well." The counselors were full of incorrect, misleading advice about how to survive in a hostile environment. One told me to "find an old man" to protect me. In fact, except for some verbal abuse about on par with the streets, this is a relatively safe place. There is an occasional fight but rape and assault are unknown here in minimum security. Unwelcome advances are easily discouraged with a sharp tongue. One fool who persisted with nasty comments was treated to the sight of me leaping over a table and chasing him through a crowded dining room with a mop, the air punctuated with remarks such as "I'm more of a man than you'll ever hope to be and more of a woman than you'll ever hope to get." Not subtle, it's true, but such circumstances hardly call for a feminist diatribe. (By the way, I got a standing ovation.)

Somehow I feel a sense of community with the faggots here that was lacking outside. Perhaps because we are more directly confronted with a hostile, heterosexist environment here, we respond as a tightly knit unit.

About 60 per cent of the population in Danbury is here for drugs. I get the sense that we don't fit the standard demographics of the federal system. (We have a better educated population than at most joints.) It is impossible not to feel isolated and alone here, hence a heightened sense of community. The sense of being an outsider, an outlaw that every politically conscious gay person must feel is only heightened in prison. But strength does flow between us and I still have managed to retain my sense of arrogance and control.

I'm going to visit 2 new queens who just arrived. I heard about them from an older straight black man who sidled up to me and said "Two of your sisters just arrived." I'll let them know they're not alone and make sure they're o.k.

While I am fortunate enough to have a support group on the outside who have been incredibly faithful about writing, I realize that many gay prisoners don't, and I am truly aware of the importance of your prison project. I urge anyone who has a few minutes to write to someone inside.

We are all we have.  
Love,  
Kitty Kevorkian  
Danbury, CT

## voting and consent

Dear *GCN*,

Stephanic Poggi's article on electoral politics in the March 10 *GCN* raised some very good points about electoral work. However, although I share her rejection of traditional electoral politics, I feel that the anti-electoral argument should be carried further.

Although questioning the effectiveness and usefulness of electoral work, Poggi never discusses the morality of voting and government. This is to me the most important question. The problem with government is not that bad people are currently in office (although this is certainly true); the problem is that government and electoral offices exist at all. And they would not exist if people withdrew their consent and refused to participate in the electoral game by voting.

As Poggi says, individual candidates cannot make a real difference, since the real controllers are outside the electoral process, such as banks and corporations. However, even if individual candidates could make real changes, is it moral to put them in such a position? Any officeholder will inevitably take action that will restrict the freedom or limit the choices of some person or persons. When such actions are backed up by force or the threat of force (as is the nature of government) they become tyranny. And the tyranny of progressives is as bad as the tyranny of reactionaries. Furthermore, those who voted for this person must share some responsibility for the outcome of their action. No one has the right to tell me how to live my life or to delegate this right to a politician. Nor do I have the right to do this to someone else.

Extra-electoral movements have a very good record for social change. The war against U.S. imperialism in Viet Nam was won in the countryside in Viet Nam and the streets of U.S. cities, not in the ballot box or in third party campaigns. We didn't need a liberal Democrat or a third party or a referendum question to allow us to talk about the war in Viet Nam, and we don't need them now to help us talk about and fight racism, heterosexism, and censorship. Relying on ourselves is the only hope we have for real change.

Don't vote, it only encourages them.  
Joe Peacott  
Boston, MA

## baffled in idaho

Dear *GCN*,

Enclosed are two articles from the *Idaho Statesman* which we found to be very offensive. Also find a copy of a letter we wrote to the editor about the homophobic usage of the word 'homosexual.'

They have their nerve to speak of homosexual violence at the men's prison in Boise when they in turn inflict violence of a heterosexual type on homosexual men. In the February 11, 1984 issue of *GCN* a prisoner from the men's prison Gary Garzee wrote about such violence. And then for the newspaper to advocate and print such bias in Boise is maddening! Not only do heterosexuals harass and beat male prisoners in the correctional system, they subject women to the same abusive treatment. They simply just don't recognize gay or lesbian relationships as a way of life.

We have been together three years, long before we were incarcerated. We love each other but to them it is nothing but lust, and baffling to them when they can't catch us doing "anything". To them homosexuality means nothing but sex.

Even more baffling to the system is the fact that Jacqueline isn't a whore or 'out to go to bed with anything' because she is black. Their mental images of black women create much pressure on Jacqueline as a lesbian and tremendous anguish and punishment. Being her mate, lover and friend as well, I share her pain.

So when it comes right down to it, who is causing the violence? And who always gets the blame? 'The homosexual'(type), of course; and who's doing the blaming?

We need support and help from our free friends to write letters to the *Idaho Statesman*, PO Box 40, Boise ID 83707, and to Judge Lodge, Caldwell ID 83605, expressing concern for the homophobia that the media and the prison authorities are laying on our backs.

In pride,  
Lauren Ong 18301 and  
Jacqueline Jackson 18300,  
Star Rt 3, Box 147,  
Cottonwood ID 83522.

## really sweet guys

Dear *GCN*,

Just a note with my renewal by which I'd like to encourage readers to pick up those pens and write to a prisoner!! I'm corresponding with several really sweet guys (and one who is quickly becoming rather special to me). It's so obvious these brothers and sisters of ours in prison are so very lonesome and grateful for just a little touch from the outside, so, please, write to a prisoner. It takes so little of your time and the rewards can be great — to both sides of the correspondence!

Sincerely,  
Ron Yeater,  
Manchester, NH

## Gay Community News

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NEW YORK DISTRIBUTION

Majority News Distributors, Inc., 306

W. 13th St., New York, N.Y. 10014,

(212) 243-7770.

*Gay Community News (GCN)* is dedicated to providing coverage of events and news of interest to the gay community. *GCN* is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1984, Bromfield Street Educational Foundation, Inc., all rights reserved, reprint by permission only. Our office is located at 167 Tremont St., 5th Fl., Boston, MA 02111. (617) 426-4469.

Second-class postage paid at Boston, Mass. Annual subscription rate is \$29. ISSN: 0147-0728. Member New England Press Association, Reporters Committee for Freedom of the Press. COSMEP Member.

*GCN* is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-10 of *GCN* are available on microfilm for \$22/volume. Write *GCN*/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111.



# Speaking Out

## On AIDS Jokes and Public Officials

By Eric Rofes

Chairperson, Boston Lesbian and Gay Political Alliance

"Know what GAY stands for?  
Got AIDS Yet?"

"What do you call a faggot in a wheelchair?  
Roloids."

"Hear about the new disease gay musicians are coming down with?  
Band-aids."

"What do faggots drink?  
Kool-AIDS."

"What do you get if you listen to too many obscene phone calls?  
Hearing AIDS."

"What do you call a couple of gay lawyers?  
Legal AIDS."

These "jokes" are not funny. They are taken from a book called *Truly Tasteless Jokes Three*. They are truly tasteless and they are *not* funny.

Likewise, comments made last Thursday evening at a South Boston Boys and Girls Club Banquet concerning AIDS and Bay Village are not funny.

Such jokes may appear funny only to someone who is unaware of the current alarming situation regarding AIDS in this city and to someone who is insensitive to the ways in which this complex syndrome has effected the gay community. AIDS jokes may be funny to someone who has never seen Kaposi spreading over the forearm of a previously healthy 25 year old man or to someone who has never heard senators in the Massachusetts State House urging the Commonwealth to continue to condone anti-gay discrimination because of a disease which has as one of its target populations in America the gay male community.

We have called this press conference to point out the inappropriateness of what they call "AIDS Humor" by public officials.

We have been told that our community does not have a sense of humor — that we cannot laugh at ourselves — that we are overly serious, gloomy, certainly not "gay."

We know all too well that humor serves many functions. There is a humor that allows human beings to cope with impossible situations, that functions as a tool of resistance and as a force for healing. Historically, gay men have enjoyed this kind of healing humor from drag queens, comics such as Paul Lynde and Lily Tomlin, and more recently the plays of Harvey Fierstein.

Then there is a kind of humor that allows bigots to ridicule the serious efforts of the gay community, negate our existence, or dismiss the complexity of the issues we face. This is *not* a healing, strengthening kind of humor; it is a pernicious, deliberately underhanded attack on our community. It is often the tool of cowards who are reluctant to clearly express anti-gay sentiments in a public forum. The ambiguity of humor allows the message to come across and, at the same time, allows the bigot to claim "no bad intent."

Just a few months ago, the chairman of the Maricopa, Arizona County Board of Supervisors, stated publicly that "homosexuals and lesbians from San Francisco" should be used in experiments instead of animals from the pound. When this remark found its way into the local newspaper, the supervisor at first refused to confirm the remark. When pushed to the wall, he insisted the remark was facetious, jocular, playfully humorous. The Arizona gay community did not laugh. A similar recommendation earlier this century was made in Nazi Germany and carried out in a campaign of genocide against many groups — including gays. Are we who survive today with this knowledge expected to see the

"humor" in the remark?

On Thursday night, School Committee member Joe Casper, representing District # 2 (South End-Bay Village-South Boston), at a St. Patrick's Day Banquet in South Boston saw many people wearing buttons stating "Pride in Prevention" — an anti-substance abuse slogan. We have conflicting accounts of what Casper said, but the gist of his remarks seems to be that the buttons confused him — he thought they were about the gay movement and about AIDS. Then, looking out over his audience of South Boston residents and Boston politicians, Casper seems to have said, "You know in Bay Village the gays catch AIDS as easily as we catch the common cold!"

Perhaps Mr. Casper didn't expect there to be reporters in the audience who would be alarmed at this statement from an elected official. Perhaps he didn't expect that a South Boston Banquet would be attended by several gay men who called me on the following day to express their anger at the remark. In a moment, Larry Kessler, coordinator of the AIDS Action Committee will explain whether, in fact, AIDS epidemiology is following a similar pattern among homosexual men as the common cold follows among South Boston residents. [These are preliminary introductions to the other speakers at the press conference. Ed.] John Giangregorio, president of the Bay Village Neighborhood Association will discuss how this kind of remark from public officials effects a diverse neighborhood of men, women and children attempting to live together in harmony and mutual respect. However, I wish to comment on the inappropriateness of this kind of remark from public officials — particularly Mr. Casper.

Mr. Casper maintains that the event at which he presented these comments was a Roast and that many politicians were "just having fun at everybody's expense." He insists that we are over-reacting as there were Italian jokes, Black jokes and Jew jokes at this community banquet.

I can possibly accept Mr. Casper's statement that he meant no disrespect and that he thought such comments were in the spirit of the event, but I want Mr. Casper to accept and understand the reasons why the gay community is outraged at his behavior:

In November's elections in Boston, one race stood out above all others for its attacks on the lesbian and gay community and that was the race for the school committee seat in District 2. Supporters of Mr. Casper — with or without his knowledge — used Mr. Casper's opponent's courageous support for the rights of gay students and teachers as a tool to defeat him. This is certainly their political right to do, but Mr. Casper's failure to publicly separate himself from this kind of anti-gay campaigning has made him no firm friend of the many gay men and lesbians in his district. With such a campaign still fresh in our minds, Mr. Casper was naive — at best — if he felt our community would receive his recent remarks with good humor and trust in his intent.

Mr. Casper is a school committee member which usually implies a commitment to education and the free exchange of ideas. Public education is precisely what is needed now to help us all cope with the ramifications of AIDS for our city. It is needed now and it will be needed more so as the local cases continue to escalate. Public education is well served by rational, informed public officials making public statements which help us cope in a constructive way with the fears, the outrage and the sadness generated by AIDS. When Mr. Casper has assumed his public responsibility and has become knowledgeable concerning the current status and ramifications of AIDS in this city, his comments on the subject will be able to progress from truly tasteless jokes to the truly helpful and educational statements our community expects from every public official.

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111**

## Community Voices

### church and state?

Dear Editor:

The Supreme Court voted 5-4 that a town could Constitutionally erect a Christmas Nativity scene on public property. The New York *Daily News* (3-6-84) found the decision unimportant, a nuisance issue, while the New York *Times* of that day had no editorial on the topic. Unfortunately, it is an important issue that has not been settled; rather, it is an old issue reborn in a creche. For those who won the nativity case will demand more, from prayer in the school to who knows what. And if today the state can erect a creche, tomorrow it can erect a cross, and perhaps next week, a statue of the Virgin Mary. Or if you dwell in the rural South, instead of the statue, there might be signs from the King James Bible, "Believe on the Lord Jesus Christ and thou shalt be saved." If the majority in a community now demands such, how can it be stopped?

The question is not whether the majority is Christian and approves of a creche or a cross. The question is the erosion of the wall which separates church and state. That wall was erected by our Founding Fathers to prevent religious persecution that had caused so many to flee Europe for America in the first place. Suppose the majority in a community would favor the state erecting the "Stations of the Cross" at Easter. The words of Chief Justice Burger in the creche case could be used to justify the Stations, for Easter, too, is a "significant historical religious event, long celebrated in the Western world." One need only go South of the border to see the unfortunate consequences when the majority religion imposes its will upon the minority.

And there are similar problems in the English-speaking world. Today in Northern Ireland Roman Catholics are discriminated against in employment and housing, while in the Republic of Ireland Catholic morality is forced, through laws, upon non-Catholics. Do we want such religious strife in the United States?

In my home state Protestant Churches were illegal until 1803, and they were illegal in California until it was freed from Mexico in 1846. In other states, Catholics, Jews, Unitarians, Quakers, and others were outlawed, persecuted, and even killed. Do we want a return to such practices? The best way to prevent it is to keep the

state separate from the church.

It is often stated that the Founding Fathers were religious. Some were. But some were not. It is estimated that less than 20% of the people of the 13 states belonged to churches after the Revolution. Thomas Paine, author of the influential Crisis pamphlets, stirring the people to rebel against England, is known to many Americans. But how many know that the same Thomas Paine wrote one of the greatest attacks upon the Bible, *The Age of Reason*?

Thomas Jefferson composed the Declaration of Independence. In it he refers to "Nature's God" and the "Creator" — Jefferson does *not* speak of the God of Abraham or of Christ in that document. Jefferson was influenced by Deism, a belief in a Creator who does not perform miracles but is more like a great clockmaker who sets the universe running with its natural laws and then leaves it alone. This is hardly the notion of a God cherished by orthodox Christians. Jefferson once wrote, "I hope no American dies without first becoming a Unitarian." (Unitarianism was and is a radical religion in which belief in Christ as a God is usually denied, while views on the other gods vary.) Indeed, Jefferson wanted three accomplishments chiseled on his tombstone: 1) that he founded a university, 2) that he composed the Declaration of Independence, and 3) that he wrote the law in Virginia separating church and state.

In 1783 when the United States first won its independence, all the nations of the world were affiliated with one church or another — all the nations *except* the United States of America. This was one of the ways in which America was a unique, revolutionary, and free nation. It is one of the great gifts from our wise Founding Fathers to us. We should not abandon this gift in a manger.

When on billboards the government paints a picture of "Our Heavenly Father," He's sure to resemble Big Brother.

Sincerely,  
Hugh Murray  
Jackson Heights, NY

## AIDS Resource List

**AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573**

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

**AIDS Action Line — 536-7733**

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

**AIDS Benefit Review Committee (267-7573) or (725-4849)**

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

**AIDS Hotline — (424-5916)**

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

**Fenway Community Health Center**

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

**Gay and Lesbian Counseling Services**

600 Washington Street, Boston, MA 02111 (542-5118)

**Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)**

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

**Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)**

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

**Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)**

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

**National Gay Task Force Hotline (1-800-221-7044)**

Toll free national hotline run by NGTF to provide information and referrals.

**Omega Hospice and Bereavement Program 270 Washington Street, Somerville, MA 02143 (776-6369)**

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

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# French Lesbian Radio Show Cancelled Abruptly

By Jacqueline Lapidus

PARIS — France's gay radio station, Fréquence Gaie, is in the midst of a controversy that appears to combine personal power struggles with political conflict, exemplified in the recent resignation of its president, lesbian poet and teacher Geneviève Pastre, following the cancellation of her talk show on lesbian culture.

Pastre's two year old regular weekly program, "Voyage en Grande Lesbannie" (Travels in Greater Lesbannie), focused on literary and artistic activity among French and foreign lesbians and often featured lesbians visiting from other countries. The show was abruptly scratched from Fréquence Gaie's program early in January. The curt telegram Pastre received offered no explanation for this action, but the program committee later told her that, on the basis of the scanty mail received by the station, they had concluded the program "had no audience."

Feeling that the elimination of "Grande Lesbannie" silenced the voices of radical lesbians and reduced women's participation in gay radio, Pastre resigned from the presidency of the station and wrote the following letter to its members:

"At the January 3, 1984 general assembly, I wanted to warn participating members against the dangers currently threatening our radio station. (The) first homosexual station in the world... it was intended to be informative, educational, pluralistic, communal and convivial. Its first program specified it was a station with a 'critical outlook, full of moods, humor, and love'; and during our last demonstration in January 83, I told you: 'We are tender, passionate, not violent.'"

"It was on the basis of this, as well as (the idea of) being mixed (gay men and lesbians) that we struggled."

"Today I denounce the policy of 'Julien Blanchet' (pseudonym with which the telegram was signed) as harmful to the station. I denounce his policy of confusion of powers, which binds us hand and foot with no agreement and no power of control over his exclusive authority. While the production team has full freedom in internal policy concerning the 'radio product,' the same is not true of the general policy of the association...."

"I denounce his unrealistic, incapable and lying policy. What is

one to think of a team and of announcers who hear the director of the station say every day over the air that the transmitter is out of commission, and beg listeners for 300,000 francs? These are the same people who consider that my initiative, in putting the station's transmitter in perfect working order and on 97.2 Mhz (the station's new frequency), for less than 10,000 francs, was a crime of lèse majesté! 'Julien Blanchet' has even threatened to sue me for misappropriation of assets."

"This grotesque situation is significant. Because of the bureaucratic, kafkaesque spirit of these little chiefs, because of their bad faith, arrogance, traditionalism, paralysis and incoherence, I hereby cease to carry out the functions of the president of Fréquence Gaie."

"Lesbians and gay men no longer have a radio station. Everything has to be done over."

\* \* \*

The members of Fréquence Gaie elected, then re-elected, Pastre to the presidency of Fréquence Gaie because they believed she would be effective in dealing with both the government, which controls all radio and television in France, and the public. Indeed, she was instrumental in obtaining for the station the authorization to broadcast, made many public appearances to explain and promote its programs and regularly published articles in gay magazines encouraging lesbians to take a greater part in gay cultural life in France through effective use of the media.

A high-school philosophy teacher, she continued to work full-time while acting as president of the station, and she served as an articulate spokeswoman for gay dignity, pride and activity in the eyes of her students and their parents.

In February, 1983, Geneviève Pastre sent the following letter to people who had participated in her program, further explaining her position:

"I had the great pleasure of inviting you to appear on Fréquence Gaie, on my program 'Voyage en Grande Lesbannie' which I began producing in October, 1981."

"I accepted the difficult task of the presidency of the station in June, 1982. I wanted to serve my term through to the end, but resigned early in 1984 after having explained, to a general assembly

called for that purpose, my total refusal of the new production team's policy. My accusations were serious ones, based on four months' experience. I was practically barred from the air, and it is still impossible for me to explain myself on Fréquence Gaie."

"My program was eliminated on January 9 in an authoritarian manner, with no advance notice, and slanderous remarks were made about me. I hope to obtain the right to reply on the air and the restoration of my program. If you feel this would be useful and possible, please send me your support and your testimony, in whatever terms you feel are most appropriate, according to your own judgment. This testimony, with your authorization, could be used in a lawsuit if necessary, if I am unable to obtain satisfaction by amicable means. This gesture of solidarity can also serve to defend the (other) announcers who have been arbitrarily deprived of their programs, and whom it is very difficult to defend given the present situation."

Fréquence Gaie is the only gay and lesbian operated radio station in the world. On the air all day, it is entirely listener supported and is not permitted to solicit or broadcast paid advertisements.

A few other "alternative" radio stations in France list at least one gay program, but most of these are infrequent, reach only a small audience, and are aimed at gay men rather than lesbians. A few lesbian programs continue to be scheduled on Fréquence Gaie, put together by those lesbians who did not resign along with Geneviève Pastre.

In the diverse and fragmented lesbian community in the Paris area, lesbian participation in the media has always been somewhat controversial. Some lesbians want nothing to do with male-oriented or male-dominated media, even if they are gay men. Others insist that in the absence of an exclusively lesbian radio station and because of the scarcity and poverty of lesbian publications, it is foolish to refuse free time on the air and the opportunity to reach thousands of women who may or may not go to lesbian-identified spaces or read France's few lesbian magazines. "Voyage en Grande Lesbannie" was, moreover, the only radio program in France that presented information about foreign lesbian culture and activities.

## Rights Bill

Continued from page 1

debate, as well as a group of more than a dozen Christian fundamentalists.

One woman who described herself as an ex-lesbian-turned-born-again Christian heterosexual exhorted the committee to oppose the bill. "Think of what this will do to commerce and labor!" she warned. "Production will go down because of sheer bad attitudes, not to mention the physical and emotional deterioration of those entrenched in this lifestyle."

The Rev. Harold Crowe, pastor of the Plainville Baptist Church, told the committee members he had researched in the gay press to discover what it was homosexuals really wanted.

"Their goal is total social acceptance of the homosexual act and the homosexual lifestyle," he warned. "They want sexual freedom for all regardless of sexual preference and age.... [They want] to eliminate all restrictions on consensual sex practices."

Crowe said homosexuals also sought affirmative action quotas,

custody, adoption and parenting rights, the introduction of "gay-speak" into the language, and, he concluded, "they wish to gain positions of respect from which the behavior of others can be shaped."

"On the whole the level of their testimony was pretty low," remarked Ben Schatz, who began that very day his new job as part-time lobbyist for the Massachusetts Gay Political Caucus. "But that's irrelevant. They were well-organized, they had large numbers. It's frightening."

Schatz said he hopes to build a grassroots organization to support the bill by "contacting people from various groups around the state, including people who have not traditionally been involved with the Caucus for one reason or another."

Schatz asked for individuals and organizations throughout the state to send letters of support for the bill to their legislators; copies of such letters should be sent to Schatz at 100 Queensberry Street, #14, Boston, MA 02215.

Schatz also said he plans to talk with representatives of the AIDS

Action Committee about the fundamentalists' use of AIDS as a lobbying tool against the bill. "I think we need something in writing, something with a clear, systematic approach to the AIDS question," he said. "Civil rights do not create AIDS. If anything, the recent treatment of people with AIDS demonstrates the need for a rights bill."

## ACLU

Continued from page 3

the compromise brief. ACLU guidelines require that if a national component decides to act in an affiliate's area without the affiliate's consent, it must obtain the assent of the General Counsel. As a safety measure, Neuborne also requested the authorization of the national board. Both granted permission.

As of this writing, a brief in support of the gay students will be written and submitted to the court by the National Lesbian/Gay Rights Project and the New York headquarters of the ACLU.

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# Lesbians and Gay Men in Mobe Get Organized

By Loie Hayes

Lesbians and gay men associated with Mobilization for Survival (Mobe), a national disarmament and anti-intervention organization, used the occasion of Mobe's annual convention held in Berkeley, on January 19 to 22, to announce the formation of a Gay/Lesbian Network within Mobe. Traditionally, Mobe's subgroups are called "task forces"; the term "network" was chosen to avoid any possible confusion with the National Gay Task Force.

According to Steve Ault, the volunteer facilitator of the Network, a gay and lesbian task force had been started in Mobe a few years ago, but that it was "kind of moribund." The Network proposal was actually approved at Mobe's 1983 convention in Austin, but because of the AIDS crisis, gay and lesbian organizers within Mobe put the Network "on hold." The fact that this year's convention was being held in the San Francisco Bay area was seen by Ault as "an opportune time to get the Network moving."

Comparing the Gay/Lesbian Network to Mobe's Religious Task Force, Bonnie Hauser, a lesbian staffer in Mobe's Boston office, stated the group's aspirations to become a "powerful force within the organization." Hauser told GCN she has experienced some frustration with the minority status of gay liberation within the national program.

"Mobe talks about 'meeting human needs' all the time but it has never put gay rights very high up on its agenda." Hauser sees the Network as a clear demonstration that Mobe is becoming more committed to gay issues.

Leslie Cagan, Mobe's national program coordinator and a lesbian, thinks the Network will be a "presence which will push Mobe, in a healthy and positive way, to think of more concrete ways to work with the gay community."

The purpose of the Network will be two-fold, according to Ault — to bring gay issues into the "straight left" and to bring "multi-issue politics" into the gay community. Ault cited a "political void" as the reason for a Mobe gay and lesbian group. "Many gay and lesbian people have had to choose between working in the straight left or in a single-issue gay organization. There's no national, multi-issue gay organization."

## Salvation Army

Continued from page 1

"The Bureau of Labor Services was set up to help minority *men* enter the construction trade," said White. But now the agency works to eliminate discrimination against other minority groups in all city contracts.

When the issue first surfaced in December, a time when the Salvation Army's Christmas-time collection drive makes them most visible, Hudson said the mayor's office received "letters from church groups everywhere, even Canada, saying, 'How dare you do this to the Salvation Army.'" Recently, however, she has received more letters of support from gay and lesbian groups, such as the National Gay Task Force, Lambda Legal Defense and Education Fund, and the Coalition for Lesbian and Gay Rights, a New York City group which has been lobbying for a local gay rights bill.

The pastor at Metropolitan Community Church, Karen Ziegler, said she had "mixed feelings" about Mayor Koch's action against the Salvation Army.

Of Mobe's fourteen "national facilitators," two are lesbians and one is a gay man. Neither Cagan nor Ault could accurately estimate the degree of gay participation in Mobe's 160 affiliates. Cagan's sense was that "there's not really a high percentage of out lesbians and gay men nationwide, though there are several groups with very active gay people — lesbians more often than gay men."

Ault had not heard about the recent forum on AIDS sponsored by Boston Mobe and he did not know of any other specific outreach to the gay and lesbian communities in other parts of the country. Ault spoke of Boston Mobe as an innovative local group in the national organization. "A very high percentage of creativity and leadership have come from Boston," Ault said.

The structure of the Network hasn't yet been established. A brochure announcing the Network's existence is being prepared for distribution to gay and lesbian groups around the country. A regional Network conference in New York City is being planned and Ault hopes "that process [of regional conferences] will develop in other areas. There seems to be some energy for it in San Francisco and in Boston."

The major goals for the Network this year will include: organizing Mobe participation in the July 15 National March for Gay Rights at the Democratic Convention in San Francisco; advocating for a visible gay and lesbian contingent in a multi-issue protest planned for the Republican Convention in Dallas, August 20 to 24; and preparing literature on gay issues to be incorporated into the planning of Mobe's day of nationally coordinated regional actions on September 24.

Mobe was originally organized in 1977 in conjunction with the first U.N. Special Session on Disarmament. The national program currently rests on four fundamental demands: "zero nuclear weapons, ban nuclear power, stop the arms race, and meet human needs." Mobe's Gay/Lesbian Network can be contacted at: 583 Broadway, New York, NY 10003.

"There are so many groups in the city, and people, that discriminate against gay people, but I know from trying to place people in emergency centers that there are very few in the private sector that do anything at all to provide services."

Some gay people fear the action could widen the split between the religious community and the city's gay and lesbian community. "Most of the homophobia that defeats the gay rights bill in this city comes from segments of the religious community," said Ziegler, "I think it is unfortunate that someone from the religious community is the first one for them to go after."

But according to Hudson, the enforcement of Executive Order 50 could speed passage of the gay rights bill. "The order revealed the lists of other religious organizations that say they have trouble with the bill, but have signed the order. It will make it a little harder for them, we hope, when the bill resurfaces."

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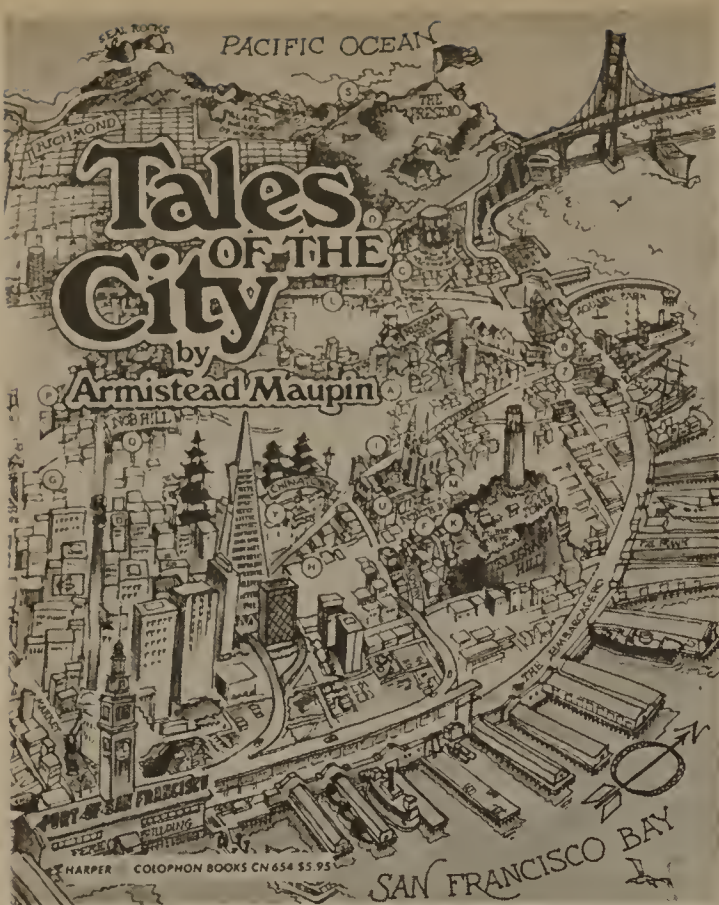
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# ARTISTS





By Bill Kreidler

Armistead Maupin is as much a feature of San Francisco as Alcatraz or the Castro. His series of San Francisco-based books, *Tales of the City*, *More Tales of the City* and *Further Tales of the City*, which first ran serially in the San Francisco *Chronicle*, has captured the imaginations of gay and non-gay readers alike, with well over 100,000 copies now in print. Recently *Chronicle* readers followed the fourth series of adventures in the lives and loves of Michael Tolliver, Jon Fielding, Mary Ann Singleton, Mona Ramsey, DeDe Day and the den mother of them all, Anna Madrigal. In May, Harper and Row will publish these adventures in expanded form under the title *Babycakes*.

Recently *GCN*'s Bill Kreidler talked with Armistead Maupin about writing, AIDS, the Gay Community and whatever happened to Mona Ramsey.

**Bill Kreidler:** Several people wanted me to ask this first question. What do your friends call you, Armi or Steady?

**Armistead Maupin:** Somehow or other the word got out four or five years ago that I was called Armi. A lot of people still call me that, but I prefer to be called Armistead. I know it's a mouthful... but many pleasant things are.

**Bill:** I think it says something that people who read your books feel they can call you by your first name.

**Armistead:** I really love that. I cringe when someone says "Mr. Maupin."

**Bill:** Why do you think people feel they know you so well through the various *Tales of the City*?

**Armistead:** Part of it has to do with the nature of serials. If you write a serial in which the characters become friends of the readers, then you end up having an enormously intimate relationship with your reader. It's as if you know the same people. That's one of the things that's so satisfying about a serial. I can't imagine a more intimate relationship to have with a reader.

**Bill:** I think people do feel that your characters are friends of theirs. How do you create such off-beat but appealing characters?

**Armistead:** It's essential, I think, to love the people you write about, even the villains. I consider *Tales* to be satire, but I like the characters too much to regard them as objects of satire. It's essentially a sentimental work in that respect. To create them I had to fragment my personality into seven or eight different compartments. It's always a joke to me when people ask, "Are you Michael Tolliver?" I'm Mona Ramsey. She's the cynical side of my personality. Michael is the sentimental side. Mary Ann is the practical side, and DeDe is the

sensibilities of middle America. I had to do a lot of "straight girls at the disco" — which of course is in no way different from gay boys at the disco.

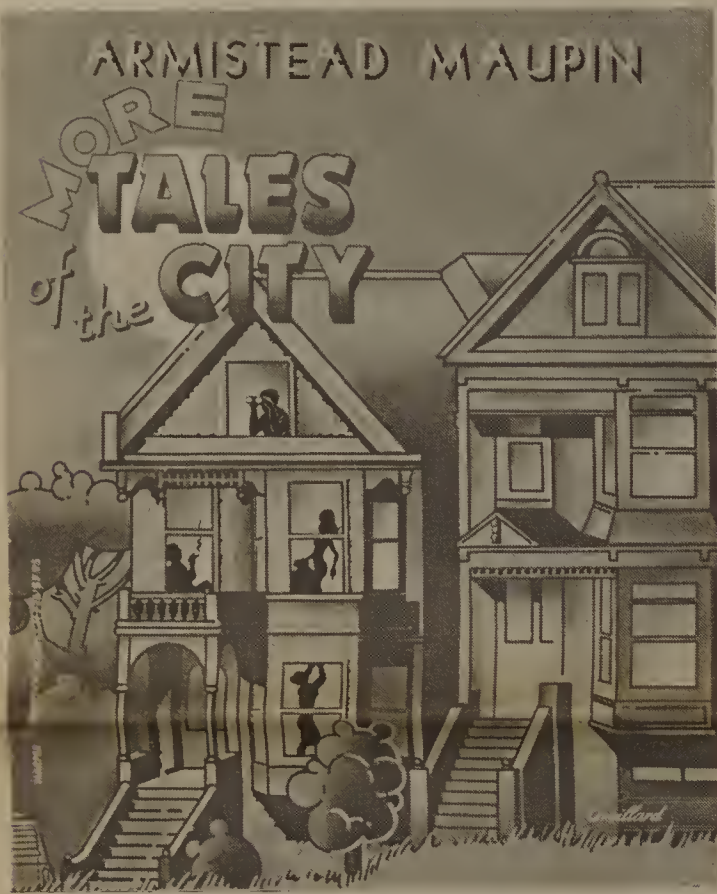
Actually, it was a long process. They accepted it early in the game, spring of 1976, and I thought, "Oh, boy, here it is, my big break." Then they spent four months dragging their asses about it. We went over everything and they gave me some of the most extraordinary policies you ever heard. One managing editor said to me, "We don't mind your writing about homosexuality as long as you make it weird enough so it won't look like the *Chronicle* is endorsing it." Which of course inspired me to go home and write the most moving, cornball love scenes between two men that I could think of, to make them so closely approach heterosexual romance that no one could resist them.

**Bill:** When did the *Chronicle* start leaving you alone?

**Armistead:** About eight days ago.

**Bill:** Did they ever yank any of the columns?

**Armistead:** They yanked a chapter I wrote following the Dade County referendum. At that time I noticed a lot of gay people walking around being very hangdog and acting as if their lives had just been voted on and they were no longer free because a bunch of jerks in Dade County didn't vote right. So I wrote a kind of firebrand speech for Michael, which he delivered when he was paralyzed from the neck down, in which he said that when he came out of the closet he nailed the door shut. Nothing much stronger than that really, but the editors were afraid that we'd be offending the people who lived down in the suburban district. I called the editor and said, "You yank that column and you find yourself another writer." Like a lot of gay people at the time I was really mad, to the point of being rather reckless. He said, "You don't really mean that," and I said, "Yes, I do," and hung up. Two hours later he called back and said, "Well, all right." I think we



## Mutual Friends: An Interview with Armistead Maupin



self-indulgent side (although she's getting better). Mrs. Madrigal is the person I hope to become. If you know this about your characters when you sit down to write them, then you know what corner of your personality to tap and you know how they behave. Also, when you write a serial, you get to grow old with them and watch them change as you change. You get credit for character development when it's an unconscious reflection of your own life.

**Bill:** How did *Tales of the City* get started?

**Armistead:** In 1974 I was writing a serial in the *Pacific Sun* where I introduced the characters of Mary Ann and Michael. I had a job writing programs for the San Francisco Opera and a socialite I know overheard Charles McCabe, our recently deceased homophobic columnist, say that he had read my serial in the *Pacific Sun* and that "It's just vulgar enough for the *Chronicle*." I called him up and asked him to take me in to the editors, which he did, bless his fag-baitin' ole heart. I told them I wanted to write a serial about a new girl in town, carefully avoiding telling him who the new girl was. I left out all the gay characters until they had approved the copy. In the early days they watched every twist and turn of the plot to see if it would offend the

needed that moment to occur at some point to let them know how serious I was about what I had to say — on that subject matter anyway.

**Bill:** What appeals to you about writing in serial format?

**Armistead:** For one thing, the books become a serial. If people get hooked on one book, chances are they'll read the others. All my books sell equally well, which is a great thing for any author to have because it indicates a mounting readership. So by sticking with the same characters, which I plan to do all my life, you build a solid body of work. It's as if I'm working on one enormous novel that never really stops. I like that sensation.

**Bill:** What are some of the problems of writing a serial?

**Armistead:** By and large they are the problems of writing. A specific problem of writing a serial is that you have to make each chapter interesting in and of itself so that someone who picks up the newspaper for the first time can get involved. That's not always the easiest thing to do. They you have to make each of those in-



dividually interesting chapters fit together in an interesting whole, and that’s even harder.

The chief problem of writing a serial is that people keep asking, “When are you going to write something serious?” I’m deadly serious about what I do. I’m making social comment and making people laugh, things that are important to me and feel good to me. For some reason, in this century the serial hasn’t been taken as a serious art form. There was no problem with that in the nineteenth century at all. Dickens and Dostoevsky were not even vaguely embarrassed about saying that they wrote serials.

Bill: The only place it seems to have caught on is TV. Are you the only one in the country writing a prose serial?

Armistead: I am now. For a while just after *Tales of the City* came out there were six or seven imitations of it across the country, but they didn’t work anywhere else. Part of that has to do with the nature of this city — small but intensely interesting. It’s possible here for someone to fuck his wife’s gynecologist at the baths and not find that an extraordinary coincidence. It’s a very inbred little town, so soap opera elements work very well here.

Bill: How much planning do you do as you write the column? Do you know in advance how everything will work out, or are you making it up as you go along?

Armistead: I have a general idea of where it’s going. I leave large blank spaces so I can surprise myself. It’s more for me. I love that little moment when I think, “Wow, what if?” Also, it becomes a sort of living organism while I’m working. The input is not just from me, but from readers who write me and call me and corner me at cocktail parties and tell me that they know what’s going to happen. So I always ask them and then I steal their ideas.

Bill: How does the story change from the *Chronicle* to book form?

Armistead: It varies. In some places I rewrite whole scenes. It’s more intricate in book form. Essentially I’m writing my first draft when I publish the column. I certainly wouldn’t want what goes in the newspaper to be collected as is. I can look back and see what worked, what scenes I got the most letters on. I know what scenes work emotionally because I get letters from people saying they were moved by this or that particular scene.

Bill: What is the status of *Babycakes*, your new book?

Armistead: Right now it’s desperation. I’ve got about two weeks to get the rest of the copy into Harper and Row. It will be published in May, and it revolves around the fact that Brian wants Mary Ann to have a baby and who will eventually sire the child. Also, Queen Elizabeth is in the opening and closing chapters. I don’t know if she knows that.

Bill: How is it different from the other books?

Armistead: The chapters are longer.

Bill: Anything else?

Armistead: It’s much more explicit sexually. Not in any elaborate detail, but there are scenes of sexuality between the characters. I don’t think it will be jarring to people though. I hope it will be pleasant.

More seriously, I think this is the best thing I’ve done. Everything else feels like it’s been in preparation for this. I’ve learned a lot about plotting along the way, and I think this one’s going to be more satisfying than the others.

Bill: I’ve been worried about Mona. Is Mona going to come back?

Armistead: Mona will be back with a bang in *Babycakes*. She’s going to have her problems — she’s leaving Seattle under very mysterious circumstances. Michael is going to run into her in London. Also, while Michael’s in London he meets one of the most outrageous characters I’ve ever invented.

Bill: More outrageous than ————— [an unnamed movie star who appears in *Further Tales of the City*]? .

Armistead: Oh, much more outrageous than —————.

Bill: Do you ever talk with ————— about coming out?

Armistead: I have talked to him about it, and there are times he seems receptive. He’ll get a few drinks in him and say, “You know, I’ve got a lot to say.” And I’ll say, “Let me write a book for you!” I haven’t seen him since he broke up with his last lover, and his lover was the one who held him back by saying, “Not until my mother dies.” But he really is of another generation. I don’t think he really realizes to what degree he’s lost his liberty through what he’s had to fake.

Bill: Can you tell us anything else about *Babycakes*?

Armistead: In the beginning of the book we learn that Jon Fielding has died of AIDS. . .

Bill: What? You’re kidding!

Armistead: No. Of PCP actually.

Bill: Oh, Armistead, I hated Jon, but I didn’t want him to die.

Armistead: Well, I wanted to deal with AIDS. I didn’t want to deal with a long drawn out bummer of

Stephen Steward



one of the characters having it, but I did want to make its impact felt. I knew there were enough people, gay and straight, who loved the character of Jon who would suddenly say, “Whoa, what do you mean he’s dead?” Who would have the experience, if they hadn’t already, of feeling affected by AIDS.

That’s really the way it’s happened. You suddenly look around and someone you’ve loved very dearly is gone. One of my best friends, a member of my gay extended family, died of it recently, and I was impressed with the way that we, as gay people, pull together and act as a support group. I wanted to reflect that in some way in the new stuff. I took all the grief I felt at the loss of my friend and put it into the loss of this character. I’ve never before had instances where I was sitting down at the typewriter and was literally crying onto the paper, which sounds terribly corny and melodramatic, but it was my experience.

Bill: How do you see AIDS affecting the gay community?

Armistead: Do you really want to hear one more opinion on that?

Bill: Yes.

Armistead: Well, I think it’s very important not to regard this as some sort of judgment on gay people and it’s very easy to do that without thinking you’re doing it. I heard a gay man say the other day, “I only trick out of sweater bars now,” as if AIDS were a respecter of cashmere. The implication of that is that “Those nasty boys down on Folsom Street are the ones who are getting it and those of us who dress nicely have a better chance of remaining healthy.” And that’s a lot of bullshit. We don’t know what’s going on here, and I think it’s important not to make judgments against people who’ve got this thing.

Bill: You’ve made comments in the past about the “Gay Community” and not liking or disbelieving that term or concept. Specifically, in the February, ’83 issue of *Blueboy* you said, “The so-called Gay Community is

an invention, created by ambitious gay politicians who want to persuade straight politicians that they can deliver the vote.”

Armistead: The statement is confusing and I realized that when I made it. I thought, “This is going to get me into trouble. People are going to think I’m backing down from some sort of political commitment.” I feel very strongly about gay politics or I wouldn’t be doing what I do. It’s what I talk about every time I get in front of mainstream media.

Bill: What is it that you dislike about the term then?

Armistead: I dislike the term because I think of myself as a person who leads an integrated life. I am a homosexual everywhere I go and I’m happy with that and proud of that. I don’t like to see us fragmenting our lives. Gay Community implies a set of institutions or a place you go to be yourself. I think that kind of segregation is foolish.

Obviously, there are institutions we can refer to as the Gay Community, and I feel an enormous sense of family within those institutions. But it sometimes serves us wrong. All I’m saying is, work within these institu-

tions, then get out and give the message to the people who need to hear it. I think we have a real obligation to strut our stuff amongst the “white folks.”

Bill: How do you see it “serving us wrong”?

Armistead: In my travels around the country I’ve found a number of gay groups that don’t even bother to let the larger community know what they are doing. I think this is a kind of ghetto mentality that’s very dangerous. There are people building a very comfortable little gay bourgeois culture who have gotten very smug about political matters. They’re horrified by the Sisters of Perpetual Indulgence because they think they’re spoiling our image, whatever that is. I don’t like this frantic scramble for respectability.

All homosexuals are not our friends. The homosexuals in Hollywood, the well-known movie stars who continue to make excuses for why they’re not married, are not our friends. I feel closer to sympathetic straight people. That’s the very thing I’m trying to show in *Tales* — that union must occur between straight people and gay people.

Bill: I agree with some of what you’re saying, even though I think that the concept of a Gay Community is still a useful and important one. I wonder if some of the difference doesn’t stem from the fact that you live in San Francisco, where the Gay Community means something different than it perhaps does elsewhere.

Armistead: Oh, definitely, living in San Francisco has a lot to do with it. And I would be very disappointed if it sounded like I was backing down in any way from full support of my gay brothers and sisters. I’m very serious about it, and it’s held me back.

Bill: How has it held you back?

Armistead: My publisher said, “Armistead, stop harping on this gay stuff, you’ll only be known as a gay writer.” My homosexuality has colored what I do, and I’m proud to say it. I’m delighted to be known as a gay writer.



# Vacuity in Flames

**A Woman in Flames.** Directed by Robert Van Ackeren. With Gudrun Landgrebe and Mathieu Carriere. At the Coolidge Corner.

By Andrea Loewenstein

A *Woman in Flames*, or *The Flambeed Woman*, which is the more literal and far more appropriate translation of the title, is a strange little German film which seems to have been made by an interior decorator. Not that I have anything against interior decorators (an honest but much maligned profession), but this film stubbornly pretends it's not about lovely interiors at all, and pretends to be about all sorts of other

things: S/M, the male/female relation, the corruption of middle-class society and who knows what other pithy themes.

The hero and heroine are both pricey whores (another honest profession much maligned by this film). In the beginning, she leaves her marriage with a note: "I don't love you any more, I'm leaving, kisses, Eva" and journeys off into the world to discover her true identity as a whore and sexual sadist. As in most quests, there's a love interest: she falls in love with her male counterpart in the profession, or so he seems. Actually there's a difference: he's gentle with his clients (to the point where he sometimes has to send them



Gudrun Landgrebe and Mathieu Carriere.

home when he can't get it up) and she pleases hers by beating on them. The fatal flaw in this union isn't discovered at first, though, and they move in together with her customers up the spiral staircase among the Chinese screens and the gold embroidered bedspread, and his down among the priceless paintings and statues.

All is well until it turns out that her clients are noisier than his and then he discovers (horror of horrors) that she ties them up and does all kinds of nasty things to them. I don't know what he thought she was doing walking around in a black leather harness; maybe he thought it matched the rug.

Nothing in this film is motivated or led up to in any way; all of a sudden she's a heavy-duty top who can barely control herself when she's at work, all of a sudden he's a virtuous and jealous wimp, all of a sudden (in a particularly

gratuitous piece of woman mutilation) he's dousing her with cognac (only the best, I'm sure) and burning her up.

It's OK though — she recovers without a mark and is out and about in the next scene. Maybe it

kind of sweet if he didn't look so bored all the time, she thought he was a drip. Anyway it's hard to imagine how these two could generate a spark of emotion between them. When she sobs to her madam friend about how she

**It's all very silly and vaguely unpleasant (sordid is much too strong a word). Very soft core, no bodies, no fun.**

was a fantasy. One doesn't really care anyway; this is not a couple with a lot of romantic appeal. The friend I went to the screening with, who's into S/M, thought she looked hot dressed up in all her gear; I thought she looked silly. On the other hand I thought he would be

loves him and is tortured by the impossible situation, I didn't believe it for a minute.

The men she ties up and works on all look like fat pale pigs being trussed for a pig roast. They let her pull them around and step on them

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**Friday March 30, 7:30 p.m.**

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Produced by the Poor People's United Fund and Essentially ♀ Coffeehouse



Notes

Compiled by Michael Bronski

homo theatrics

The Chelsea Gay Association Theater Project, in conjunction with Meridian Gay Theater, will be presenting *Lavender Limelight: A Retrospective of Lesbians and Gays on Stage*. This first-of-its-kind program will take place on four separate nights, each presentation focusing on a different aspect of gays and theater. "From Tea and Sympathy to Torch Song" (On April 4 and 5) will deal with the past 30 years of gays in plays. Other themes covered will be a history of gay stereotypes in American theater, positive images of lesbians in mainstream theater and a slide show tracing the development of gay theater from 1951 to the present.

"From Tea and Sympathy to Torch Song" will be presented at 8:00PM on Wednesday and Thursday, April 4 and 5 at the Shandol Theater, 137 W. 22nd St., New York City. Admission is free but seating is limited so reservations are a good idea. They can be made (and more information obtained) by calling (212) 924-0077.

let them eat cake

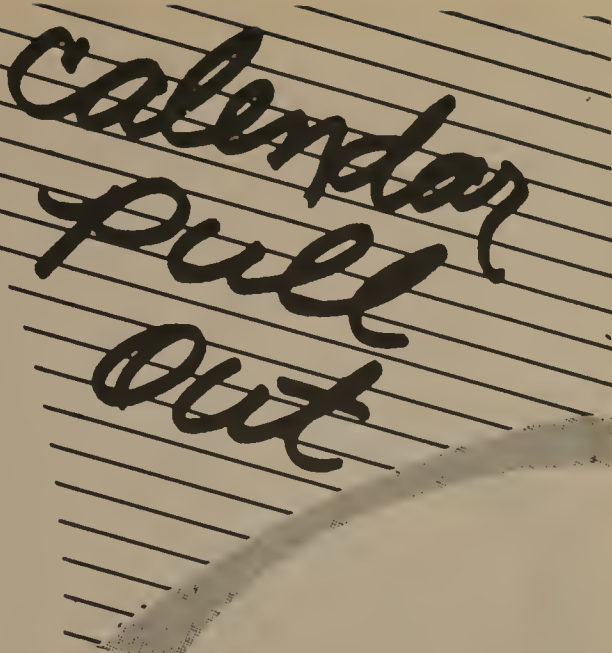
Boston's Triangle Theater Company will be presenting Richard Valley's farce *A Piece of Cake* as their next production. Taking place on Gay Pride Day in an acting school noted for its casting-couch antics and "progressive" acting exercises, *A Piece of Cake* combines farce, gay politics and family feuds in a heady mixture of outrageousness and lunacy. *A Piece of Cake* will be performed at 8:00 Thursday through Saturday beginning March 29 and playing through April 21. For more information and reservations call 424-6831.

**bookbriefs**  
**Libby Holman: Body and Soul.** By Hamilton Darby Perry. Little, Brown, Boston, 1983. 300 pp Illustrated. \$16.95  
Libby Holman was known as one of the most famous torch singers of the 1920s. She was also known as a lover of women and for being charged with the shooting death of her husband, heir to the Smith-Reynolds tobacco fortune. Holman and her trial were an active part of the American popular imagination for many years. There were several films — including Douglas Sirk's *Written on the Wind* — based upon her life and affair, but the story seems to have died down in the last 25 years. Journalist Hamilton Perry has recreated the trial and the life of the woman in this new evaluation of the old testimony.

Perry is quite good at setting the social and political climate surrounding the star's marriage and her husband's death. He pays particular attention to the fact that she was Jewish and the role that anti-Semitism played in both the pre-trial publicity and the final outcome. What he is weak on are the details of Holman's sexual life and the effect they may have had on her marriage and her advancement into society through the Smith-Reynolds family. Given the conjectures he makes about both the murder itself and the social climate of the 1930s South, it is surprising that he does not venture further and attempt to place Holman's sexuality in a broader context for both her own life and for the specific events of this book. Some of the same material was covered, and better, in Mitch Tilchman's 1979 biography *Libby Holman* (from Popular Library), although Perry does focus more on the trial itself.  
The life of Libby Holman is an interesting piece of gay history. Perry's book is worth reading because there is so little written on the topic. (Really interested people might want to read the two major bios of Monty Clift, both of which talk about Holman extensively.) For its flaws and excessive concern about trial minutiae, *Libby Holman* is worth reading as both social and gay history.

**love and anarchy**  
Hubert Kennedy has just written a pamphlet detailing the life and work of John Henry Mackay an anarchist boy-lover who wrote and lived in Germany in the 1920s. *Anarchist of Love* is both the story of Mackay and a history of the early gay liberation movement in Germany. His sexuality ignored by the anarchist movement and as yet not rediscovered by many gay people, Mackay's name has fallen into historical oblivion. *Anarchist of Love* should do something to mend that situation. The pamphlet can be ordered from the Mackay Society, Box 131, Ansonia Station, New York, NY 10023 for \$2.00 plus postage. Well worth it.

**queer comix redux**  
If you were interested in "Queer Comix," which appeared in the March, 1984 issue of GCN, you might also want to look at some other articles about gays and comics. Jerry Mills, who does his own comic strip "Poppers" in *In Touch*, has researched and filled with illustrations "The Sexiest Men in Comics" (*In Touch* #69) and "Holy Cow! Gay Men in Comics" (*In Touch* #85). Both are filled with wonderful examples and a good overview of how both gay and straight comics have treated the images of gay men. Both issues may be obtained, for \$3.95 each, by writing to *In Touch*, 7216 Varna Ave., No. Hollywood, CA 91605.



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# get out!

## March 24 to April 11

### 24 saturday

**Boston — Chiltern Mountain Club Early Season Bike Ride II.** Meet at noon on the steps of the Dartmouth Street entrance to the Boston public library for an impromptu ride, but only if the streets are dry and the temperature is above 40°. Info: Bob, 266-3812.

**Cambridge — Communication in Our Close Relationships.** A day-long workshop for lesbians and gay men sponsored by the Exodus Center. Advance registration \$30, on-site registration (if space is available) \$40. For info or to register, write Exodus Center, 25 Huntington Ave, Boston, MA 02116 or call 266-0612.

**Waltham, MA — Triskellion, the Brandeis University Lesbian/Gay Coalition, presents its Second Annual Spring Soiree.** 9:00PM at the Castle Commons at Brandeis. \$2 admission.

**Cambridge — A Call for Peace Contra Dance to benefit Jobs with Peace and American Friends Service Committee.** \$4 donation requested. 7:30 to 11PM, 7 Temple St., Central Sq. Info: 451-3389.

**Cambridge — Communication in Our Close Relationships.** A day-long workshop for lesbians and gay men presented by Exodus Center. Advance registration \$30, on-site registration \$40. Begins 8:45AM. Andover Hall, 45 Francis Ave. Info: 266-0612 or write Exodus Center, 25 Huntington Ave., Boston MA 02116.

**Holliston, MA — Tri-County Association steering committee meeting.** Open to all. 8PM, Cliff and Dave's house. Info, local: 429-6593.

**Cambridge — Poetry and fiction reading with EJ Graft and Laura Zimmerman.** 2:00 PM at 244 Columbia St., Central Sq. Info: 492-7522.

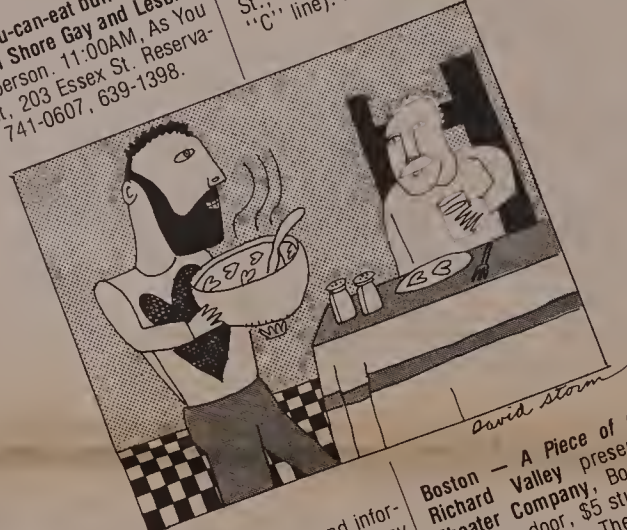
**Boston — Biological vs. Chosen Family is the topic for March meeting of Gay Professional Men's Group.** All welcome, donation requested. Bring refreshment. 8:00 PM, Hill House, 74 Joy St.

**Boston — The Spice of African Variety.** Performances by African drummers, dancers, a stiltwalker and breakdancers. Sponsored by The Art of Black Dance and Music. Wheelchair accessible, childcare (call 437-1837). \$6.00 and \$4.00 for adults, \$3.00 for children. 8:00 PM. Strand Theater, Dorchester. Info: 666-1859.

### 25 sunday

**Boston — Amazon and Adonis Powerlifting Meet,** the first such event sponsored by a gay-owned gym. 11:00 AM, South End Gym, 1355A Washington St. Info: 451-3514.

**Salem, MA — All-you-can-eat buffet brunch sponsored by North Shore Gay and Lesbian Alliance.** \$10 per person 11:00AM, As You Like It Restaurant, 203 Essex St. Reservations (required): 741-0607, 639-1398.



**Jamaica Plain — Potluck supper and informal discussion of shared experiences as gay people living in JP.** Suggested donation \$1.00. 4:00 to 7:00PM. Location, other info: Cindy, 542-2941.

**Boston — A Peasant of El Salvador, a socio-political drama by Gould and Stearns.** 11AM. Community Church of Boston, Morse Aud., 602 Comm Ave.

**Cambridge — Breaking Silence.** Songs, dramatic presentation on incest, rape and battering. Performed by New Women's Chorus. To benefit Boston Area Rape Crisis Center, Mass. Coalition of Battered Women Service Groups, Incest Resources. Tickets for \$5 at New Words, Sandy's Music, Cambridge Women's Center, Bodyworks, Cambridge Food Coop, Redbook, 3PM, Martin Luther King School, 120 Putnam Ave. Info and to arrange childcare: 628-7383, 524-4374, or 354-8807.

### 27 tuesday

**Salem, MA — Reclaiming Our Roots: Lesbians and Gay Men on the North Shore traces history of North Shore Gay and Lesbian Alliance.** 7:00PM, Grace Episcopal Church, 385 Essex St. Info: 745-3848.

### 28 wednesday

**Cambridge — Women Against Violence Against Women** is the topic of the Women's Center introductory, an open discussion group for all women. 8:00PM, Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

### 29 thursday

**Brookline — Potluck Supper and Celebration.** Part of Men's Night Out, a series presented by the Boston Men's Center in association with the Yellow Moon Press. Men only. Bring a favorite dish, poems, music and yourself. \$2.00 to \$4.00 donation requested. 7:30PM, Boston Self-Help Center, 18 Williston Rd. (One block north of Beacon St., across from the Star Market, on the "C" line). Info: 254-0827.

**Cambridge — Solid Ground,** feminist musicians in the folk/political tradition, will perform at Passim. 8:30PM, 47 Palmer. Cover charge.

**New Haven, CT — El Mundo Zurdo: Women of Color Conference,** a two-day event including readings by Barbara Smith, Gloria Anzaldua, Chrystos, Sonia Alvarez, Mirta Quintanales. At Yale Univ. Info: (203) 436-1820, 436-8700.

**Boston — A Piece of Cake.** See 29 thurs day.

### 31 saturday

**Boston — A Piece of Cake.** See 29 thurs day.

**Boston — Disarmament in Action.** Speaker Sue Bolton from the Greenham Common Peace Encampment and Stronger Than Before, a video documentary on Seneca Encampment. Sponsored by Mobilization for Survival and N.E. Campaign to Stop the Euromissiles. \$2.00 donation requested. 7:00 PM, Church of the Covenant, 67 Newbury St. Info: 354-0008, 492-6446.

**Cambridge — Demystifying the Arms Race: A Feminist Perspective,** a workshop for all women sponsored by the Cambridge Women's School. 1:00 to 5:00 PM, 46 Pleasant St. Info: 354-8807.

**Cambridge — Freeing Our Emotions: Becoming Unstuck,** a workshop to introduce the grounding technique of Bioenergetics and releasing techniques to help women share their feelings. All women welcome. Sponsored by Cambridge Women's School. Info, location: 354-8807.

### april 1 sunday

**Boston — Foolish Sunday Auction and Bake Sale,** a benefit for the Arlington Street Church and Dignity/Boston Friday Night Supper Program, which feeds the hungry in the city. Tax-deductible donations of products and services needed. 6:45PM, Arlington Street Church, corner of Arlington and Boylston Streets. To make donations, leave name and number at 536-6518.

**Boston — Auction to benefit Greenpeace New England.** Merchandise, collectibles, original artwork. Pre-showing at noon, bidding begins 1:00PM. Plaza Ballroom, Park Plaza Hotel. For info or to contribute auctionable items: 542-7052.

**Cambridge — Multi-Cultural Celebration for the Empowerment of Women with Jessica Gill, Janet Sussman, Mariana Romo-Carmona, Elizabeth Dunham.** \$5 at Caribbean Participatory Dance Group. \$5 at the door or in advance at New Words, Body Works, Food for Thought, with proceeds benefiting Woman of Power magazine. 6:30PM, Old Cambridge Baptist Church, 1151 Mass Ave.

**Millford, MA — Tri-County Association discussion on alcoholism.** 7PM, Jeff's house. Info, location: 478-4445.

**Boston — Assessing the First 3 Months of the Flynn Administration,** a forum sponsored by the Boston Lesbian/Gay Political Alliance. 7:30PM, Room 222, U. Mass., Park Square.

**Boston — Poetic Justice,** a multi-media performance in a political setting to benefit Aff People's Congress. Refreshments. \$2.00 donation. 7:30PM, Community Church of Boston, 565 Boylston St. Info: 424-1176.

**Boston — Gay composer Ned Rorem speaks on his music in Boston University's Composer's Forum.** Free. 12:30PM, Boston University Concert Hall, 855 Comm. Ave. (On the "B" line).

### 4 wednesday

**Cambridge — Grief and Bereavement** is the topic for the Women's Center introductory, an open discussion group for all women. 8:00PM, Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

**Boston — A concert of the music of gay composer Ned Rorem** including War Scenes, Last Poems of Wallace Stevens and Nanucket Songs. Free. 8:00PM, Boston University Concert Hall, 855 Comm. Ave. (on the "B" line).

**Boston — First of three workshops at Women's Technical Institute on changing careers from human services to high tech.** 6:30PM, 1255 Boylston St. Registration: 266-2243.

**Cambridge — Women needed to help produce play about Ann Bannon's character Beebo Brinker.** Meet 7:30PM, basement of New Words Bookstore, 186 Hampshire.

### 5 thursday

**Cambridge — Guatemala: The Untold Story,** a slide show with speaker Beatriz Maniz, Chilean anthropologist. Sponsored by Mobilization for Survival. Free. 7PM, Central Sq. Library, 45 Pearl St., Info: 354-0008.

**Cambridge — Lesbians and Gays in the Public School: a Multi-Perspective.** Panel discussion with students, teachers, an administrator and a parent of a gay adolescent. 7:00 to 8:00 PM, Room 100, Longfellow Hall, Harvard Graduate School of Education, Apian Way. Info: 495-7821.

**Boston — A Piece of Cake.** See Thursday March 29.

### 6 friday

**Cambridge — An Evening on Feminism and Non-Violence.** Music, ritual and discussion with historian and author Elise Boulding and singing Betsy Rose. Childcare. ASL interpreted. Sponsored by Movement for a New Society. Sliding scale donations from \$2.90 to \$7.00 requested. 7:30PM, Harvard Epworth Church, 1555 Mass. Ave., Harvard Square.

### 11 wednesday

**Boston — Community Networking Breakfast** for representatives of area lesbian and gay organizations. This month's presentation by Dignity/Boston. 8:00AM, Club Cafe, Berkeley and Columbus Streets, Back Bay.

**Cambridge — Blues singer, songwriter Hunter Davis appears at Passim.** 4:00 cover. 8:30PM, 47 Palmer.

### 7 saturday

**Boston — Chiltern Mountain Club's Basic Flatwater Canoeing Instructions.** Learn how to paddle your own canoe and to do it safely. Numbers limited by availability of instructors. Info: Dean, 825-3742, Linda, 734-4066, Wayne, 536-3496.

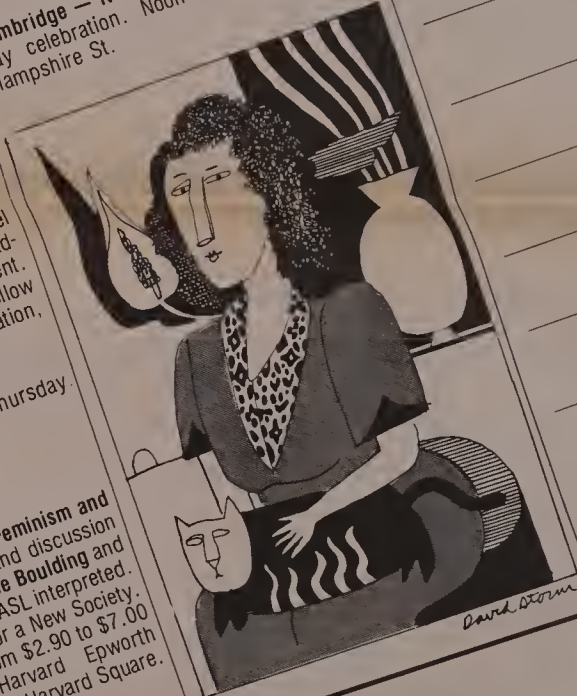
**Cambridge — Chiltern's Biking along the Charles.** Meet 2:00PM, corner of Franklin and Soden Streets, Central Square. Info: Law, 547-0340.

**Boston — Blues singer and songwriter Hunter Davis performs at Somewhere/Else** with accompanist Julie Homi. 8:30PM, 295 Franklin St. Info: 423-7730.

**Cambridge — New Words Bookstore** celebrates its 10th birthday with a 20 percent-off sale all weekend. 10:00AM to 6:00PM, 186 Hampshire St.

### 8 sunday

**Cambridge — New Words Bookstore birthday celebration.** Noon to 6:00PM. 186 Hampshire St.



The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.



Mary Lowry, Madge Kaplan, Gilda Bruckman and Kate Rushin (left to right) of the New Words Bookstore Collective are looking forward to seeing you at the store's 10th birthday celebration Saturday and Sunday, April 7 and 8. New Words, the Boston area's oldest feminist bookstore, is at 186 Hampshire Street (Inman Square) in Cambridge.







Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617)

Table with 2 columns: Organization/Service, Phone Number. Includes: LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371, BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123, Black Men-White Men Social/Support Group c/o GCN, Box 1, 167 Tremont St. Boston 02111, Black Men's Assoc., PO Box 827, Boston 02123, BAGLY (Boston Alliance of Gay and Lesbian Youth, GCN Box 10GY, 167 Tremont, Boston 02111, Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 43 Winter St. Boston, 02108, Boston Gay Men's Chorus 522-6983, Boston Lesbian & Gay History Project c/o Interante, 24 Greenwich Pk #1, Boston 02118, Chiltern Mountain Club 275-1336, Box 104, 104 Charles St., Boston 02114, El Comit  Latino de lesbianas y homosexuals de Boston P.O. Box 365, Cambridge, 02139 354-1755, Fathers in Transition (Gay/BI), (Ex.Ctr.)266-0621 c/o GCN, Box 6, 167 Tremont St., Boston 02111, Gay Fathers of Greater Boston, Box 1287, Kendall Sq., Cambridge MA 02142, Gay and Lesbian Physicians of New England (617) 482-6874 or 247-5485, Gay Professional Men's Group 944-4818, Gay and Lesbian Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133, Lesbian and Gay Assoc. Engineers and Scientists (LGAEs/Boston) 288-3228, P.O. Box 1417, Boston 02117 423-0942, Lesbian and Gay Folkdancing c/o GCN Box 5, 167 Tremont St., Boston, MA 02111 426-9371, Lesbian and Gay Hotline (6-12pm) Mon-Fri 277-3454, Outreach Institute, Box 368, Kenmore St., 02215 442-2632, Boston Parents and Friends of Lesbians and Gays P.O. Box 125-S 101, Arlington, MA, 02174 267-9150, Project Place, 32 Rutland St. 02118 568-0680, Transsexual Hotline, Triangle Theater, Box 127,104 Charles St., Boston 02114 424-6831, Watchline (Fri-Mon 7-10pm) 262-5250

POLITICAL/LEGAL

Table with 2 columns: Organization/Service, Phone Number. Includes: Boston Lesbian & Gay Political Alliance, Box 65, Boston, 02117 247-3910, B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave. Cambridge Lesbian and Gay Alliance PO Box 1273, Cambridge 02238 482-3170, Civil Liberties Union of Mass. 47 Winter St., 02108, GLAD (Gay & Lesbian Advocates and Defenders) 100 Boylston Suite 900 Boston, 02116 426-1350, Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138, Lesbian/Gay Prisoner Project c/o GCN, 167 Tremont, Boston 02111 262-1565, Mass Gay Political Caucus Box 6, Astor Sta Boston 02123, National Lawyers Guild, 14 Beacon St., Boston 02108 227-7335

STUDENT

Table with 2 columns: Organization/Service, Phone Number. Includes: Boston Intercollegiate Gay and Lesbian Alliance c/o GAMIT, Rm 50-306, Cambridge 02139, Northeastern U. Lambda, 260 Eli Ctr., 360 Huntington Ave., Boston 02115 437-2738, GAMIT (Gays at MIT), MIT 50-306 Walker, Cambridge 02139 253-5440, Harvard-Radcliffe Gay and Lesbian Student Assoc., Harvard 197 Memorial Hall, Cambridge 02138 495-5476, Harvard Lesbian and Gay Medical/Dental Students Group Box 250c, 107 Ave. Louis Pasteur, Boston 02115, Babson College, Gay and Lesbian Alliance Box A, Babson Park,Wellsley, 02157, Tufts U., Gay and Lesbian Community, c/o Student Activities Off., Medford 02155 628-2818, Boston College G and L Support Group, Haley House, Chestnut Hill 02167, Northeastern School of Law, Lesbian and Gay Caucus 400 Huntington Ave, Boston 02115 929-8276, UMassBoston, Lesbian and Gay Ctr., Rm 1-4-178, Dorchester 02125 647-4491 or 647-4899, Brandeis U., Triskelion, Box 2275 Waltham 02254 647-4491 or 647-4899, Boston U., Gays and Lesbians,c/o Program Resources Off., Sherman Union, Boston 02215, Yale Gay and Lesbian Alumni/Boston, c/o GCN Box 7, 167 Tremont, Boston 02111, Wellesley Lesbians & Friends, Feminist Coop Oakwoods, Wellesley Coll. Wellesley MA 02151

WOMEN

Table with 2 columns: Organization/Service, Phone Number. Includes: Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.) 247-4861 x58, Cambridge Women's Center, 46 Pleasant St. 354-8807, Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633, Dyke Doctors (Lesbian Physicians, Med Students Health Profs) 524-6335, Gay Professional Women's Assn., Box 339, Boston U Sta., Boston 02215, Lesbian Lawyers and Legal Workers 723-6327, Lesbian Liberation, c/o Women's Center 354-8807, Lesbian S/M Group 776-7957, National Organization for Women 99 Bishop Allen Dr., Cambridge 02139 661-6015, Somerville Women's Center, 1 Summer St., 02143 628-6311, Tufts Women's Center 628-5000 x3184, Urania (lesbian and bisexual women's S/M group) Box 23, 89 Mass Ave., Boston 01225 623-7258, Women's Alcoholism Program, 6 Camelia St., Cambridge 02139 661-1316

RELIGIOUS

Table with 2 columns: Organization/Service, Phone Number. Includes: Am Tikva P.O. Box 11, Cambridge, 02138 782-8894, Dignity, 355 Boylston St., Boston 02114 536-6518, Friends (Ouker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge 227-9118, Integrity, P.O. Box 2582, Boston 02208 262-3057, Lutherans Concerned for Gay People 536-3788, Metropolitan Community Church 523-7664, Fr. Paul Shanley 964-0996, Unitarian Universalists Office of Lesbian/Gay Concerns 25 Beacon St., Boston 02108 742-2100

MEDIA

Table with 2 columns: Organization/Service, Phone Number. Includes: Boston's Other Voice, WROR, 98.5FM 353-0225, Fag Rag 661-7534, Gay Community News 426-4469, Good Gay Poets 661-7534, Lesbian and Gay Media Advocates (LAGMA) c/o GCN, 167 Tremont, 02111, Musically Speaking (WMBR 88.1FM, Sun. 1-3) 494-8810, Women's Educ. Media, 47 Cherry St. Somerville 02144 666-0350

MEDICAL/COUNSELING

Table with 2 columns: Organization/Service, Phone Number. Includes: AIDS Action Committee c/o Fenway Community Health Center 16 Haviland St. 02115, AIDS Hotline M-F 3-9pm Sat 10am-4pm 536-7733, Boston Free VD Info 1-800-272-2577 (8am-10pm, M-F), Alcoholics Anonymous 426-9444, Exodus Ctr., 25 Huntington Ave. 02116 266-0612, Gay AIAnon (families of alcoholics) 843-5300, North Shore Gay and Lesbian Counseling Program (non-profit) 744-5322, Tapestry Inc. 20 Sacramento St., Cambridge 02138 661-0248, Tufts Skin Care Clinic (VD treatment) 956-5293

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay Hotline 756-0730, Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355, North Shore Gay and Lesbian Alliance Box 806, Marblehead, 01945 745-3848, Survival Crisis Line 471-7100, So. Shore Gay & Lesbian Alliance Box 712, Bridgewater 02324 584-4997, Tri-County Assoc., c/o 219 East Main St., Milford 01757 473-3529, Dignity Merrimack Valley, P.O. Box 321, Methuen 01844, Central Mass Dignity/Integrity Group, Box 402, Federal Sta., Worcester

WOMEN

Table with 2 columns: Organization/Service, Phone Number. Includes: New Bedford Women's Clinic 996-3341, Womanitide (lesbian magazine),PO Box 963, P'town 02657 487-3393

STUDENT

Table with 2 columns: Organization/Service, Phone Number. Includes: Clark U. Gay Alliance, 950 Main, A-70, Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348 453-3804, Salem State Gay Task Force Salem St. College, Salem 01970 745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization/Service, Phone Number. Includes: Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201, 442-1819, Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst 545-2645, GALA (Gay And Lesbian Activists) Box 1084, Northampton 01061 664-6391, 664-6392, Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061 584-7903, MCC Springfield, PO Box 15576, Springfield 01105 (M-Sat 7-10pm)532-5211

WOMEN

Table with 2 columns: Organization/Service, Phone Number. Includes: Valley Wimmins Connection 586-6445, Common Woman Club, 78 Masonic St., Northampton 01060 584-4580, Everywomen's Center, Amherst Franklin Cty. Lesbian Alliance P.O. Box 235, Deerfield 01342 545-3438, Gay Women's Caucus, Amherst Lesbians United 33 Pearl St, Pittsfield, 01201 499-2425, New Alexandria Lesbian Library Box 402, Florence, MA 01060 584-7616, Southwest Women's Center 545-0626, Valley Lesbian Alliance 665-4705; 253-3082, 774-5464

STUDENT

Table with 2 columns: Organization/Service, Phone Number. Includes: Hampshire College Gay Men's Alliance Box 89, Amherst 01002, Lesbian & Gay Men's Counseling Collective 406F UMass Student Union, Amherst 545-2645, Lesbian Union, 920 Campus Center, UMass, Amherst 01003 545-3438, People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003 545-0154, Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01267

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization/Service, Phone Number. Includes: Black and White Men Together, 58 Winchester Ave., New Haven 06511 562-2906, 933-0185, Conn. Gay Task Force, P.O. Box 1139, New Haven 06505, Helpline for Greater Danbury 426-4922, Gay & Lesbian Alliance of Greater Danbury, c/o Box 2045, Danbury 06810, Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575, Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501, M-F 8-11 pm 624-6869, Gay Spirit (WVUH, 91.3FM) Thurs 8:30pm, George W. Henry Foundation (counseling), 45 Church St., Hartford 06103 522-2646, Greater Hartford Lesbian & Gay Taskforce 249-7691, Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103 547-1281

WOMEN

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268 486-4738, Heartroots Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106 249-0504, The Newsletter, a lesbian position, PO Box 3075, New Haven 06515, Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106 249-7691, Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040 646-4900, Women's Center, UConn, Box U-118, Storrs 06828 486-4738, Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 347-9411, Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510 776-2658

STUDENT

Table with 2 columns: Organization/Service, Phone Number. Includes: Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515 397-4331, Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106 527-3151, Gay Alliance at Yale, P.O. Box 2031, Yale Sta, New Haven 06520 486-2273, Gay Alliance, UConn, Box U-8, Storrs, 06268, Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457 347-9411, Lesbian and Gay Community at Conn. College P.O. Box 1295, New London 06320 442-7458, Gay Student Ctr. Yale, Box 2031, New Haven 06520, Lesbian/Gay Student Alliance UConn W. Hartford 06117 523-4841 x-267, Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457 347-9411, Yalesbians, c/o Yale Women's Ctr., 5051 Yale Sta., New Haven 06520

RELIGIOUS

Table with 2 columns: Organization/Service, Phone Number. Includes: Dignity/Fairfield County, P.O.Box 348, Belden Sta. Norwalk, 06850 233-8325, Dignity/Hartford, P.O. Box 72, Hartford 06141, Dignity/New Haven, P.O. Box 5335, Hamden 06518, Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103 522-2646, Integrity/New Haven, P.O. Box 1777, New Haven 06507 787-1518, MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575, MCC/New Haven, P.O. Box 1273, New Haven 06505 777-9808

MEDICAL/COUNSELING

Table with 2 columns: Organization/Service, Phone Number. Includes: AIDS Project New Haven, PO Box 636, New Haven 06503 624-2437(AIDS), Gay AA (Danbury) 426-4922,748-5341, Gay Health Workers at YNNH, Box 2031, Yale St., New Haven, 06520 436-8354

Maine (207)

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay PhoneLine (Carlbou) 896-5888, AWA (Male), Box 746, Old Orchard Beach 04064, Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240

Table with 2 columns: Organization/Service, Phone Number. Includes: Bowdoin College Gay/Straight Alliance, Brunswick 04011, Dignity/Maine, Box 7021, Lewiston 04240, Down East Gay Alliance, Box O, Ellsworth 04605, Gay Peoples Alliance 92 Bedford St., Portland 04103 780-4085, Interweave: Unit./Univ. Gay/Lesbian Community, Box 215, Augusta 04330 797-3246, Lesbian Rap Group, 92 Bedford St., Portland MCC Portland, Box 583 Westbrook 04092, Mid-Coast Gay Men, P.O. Box 496, Camden 04843 236-9015, Northern Lambda Nord, P.O. Box 990, Caribou 04736, Maine Lesbian Feminists P.O. Box 125, Belfast 04915, Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101, Unitarian-Universalist Lesbian and Gay Caucus 125 Auburn St., Portland 04104 773-2121, Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04469 581-1288, Parents & Friends of Gays 549-7325(eves & wkends), Orthodox Community of Holy Apostles, RFD Box 680, N. Whitefield 04353 549-7325, The Maine Chapter ( social org.) Box 1255, Ellsworth 04605

Rhode Island (401)

Table with 2 columns: Organization/Service, Phone Number. Includes: Rhode Island Gay and Lesbian Youth 751-3322, 272-9247, Families of Gay Persons 723-0050, Gay Help Line 751-3322, Box 5671, Weybosset Hill Sta. 02903 8pm-midnight, Providence Gay Group of AA 331-2047, Brown Lesbian Collective,c/o Sarah Doyle Ctr. Box 1829 Brown U., 185 Meeting St., Providence 02912 863-2189, 186 Meeting St., Providence, 02912 863-2189, Rhode Island Alliance for Lesbian and Gay Civil Rights, PO Box 5758 Weybosset Hill, Providence 02903 351-4499, 728-6023, Social Group for Gay Women over 25 Box 22, 77 Ives St., Providence 02906, University of Rhode Island Gay Task Force Women's Center, URI Kingston Women's Growth Ctr., 97 Knowles St., Pawtucket 02860 728-6023, Brown/RISD Gay Students, Box 49, Brown U., Providence 02912 863-3062, Brown U. Lesbian/Gay Alumnae/i Assoc., GCN Box 5, 167 Tremont, Boston 02111 (617) 720-1870, 661-7223, Dignity/Providence, Box 2231, Pawtucket 02861 942-9400, MCC/Providence, 5 Junction St., Providence 272-9247, MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott 272-9247

New Hampshire(603)

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay NH Infoline, 10am-10pm, Concord 485-5612, Nashua Area Gays, P.O.Box 3472, Nashua 03061 424-3252, NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592, Greater Nashua Area NH Lambda, P.O. Box 6443, Nashua 03063 889-1416, Speakers Bureau, Box 1043, Concord 03301, Concord Area Gay Youth, Box 832, Concord 03301 (Ron) 225-5622, Concord Men's Group Box 832, Concord 03301 (Herb) 485-5612, Suncook Gay Prisoner Project Gemini, Keene Support Group, Box 461, W. Swanzey, 03469, Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801, Full Circle, monthly calender of women's events, Box 235, Contoocook, NH 03229, Iris, a women's club 40 Pleasant St., Portsmouth 03801 436-8958, Lesbian Feminist Collective, Box 47, Penacook Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755, Information Outlet 1-800-852-3311, Keene Klondykes, Box 261, Gilsom 03448 827-3766; 847-9589, Manchester Men's Group P.O. Box 3734, Manchester 03105 Jack 669-0096

Vermont (802)

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay AA/Burlington 862-4019, Central Vermont Gay Men, (CVGM), Box 42, Barre 05641, Gay Student Alliance Box 987, Johnson State Coll., Johnson 05656, Gay Student Union, U of Vt,Box 45, Billings Center Burlington 05405, Gay People at Middlebury Box D56, Middlebury College, 05753, Gay Volleyball 482-3528,862-4019, c/o Box 99, Hinesburg 05461, Interweave, Box 454, Derby Line 05830, Johnson St. Coll. Gay Student All. Box 987, JSC, Johnson 05656, Lifestyles, Box 534, St. Johnsbury 05819, Rutland Area Gays (RAGS), Box 147, Center Rutland 05736 (2nd Sats), Social Alt. for Gay Men (SAM), Box 479, Norwich, VT 05055 649-1304, Southern Vermont Gay Men 387-GAYS or (603) 756-4226, Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946, Vermonters for Lesbian/Gay Rights (VLGR), Pearls Restaurant, Pearl St, Burlington 879-1867, Women's Center, P.O. Box 92 Burlington 05401 863-1236, Integrity, Box 126, Burlington 05402 864-7198

New York City (212)

INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization/Service, Phone Number. Includes: Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010 777-7697, Black and White Men Together/NY Box 148, Ansonia Sta., NYC 10023, Chelsea Gay Association 132 W 24th St., 10011 772-0404, Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036 947-0949, FOLKS (Friends of Little Kids 989-6653, Gay Atheist League of America P.O. Box 2111, Rock.Ctr. NYC 10185 595-1445, Dial a Gay Atheist 873-2331, Gay History Archive, Box 2, Village, 10014 473-5884, Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010, Gay & Lesbian Youth of NY 208 W 13th St. NYC, 10011 834-0310, Gay Male S/M Activists, 132 W. 24th St., 10011, Gay Switchboard 777-1800, Gay Teachers Assoc., Box 435, Van Brunt Sta., Brooklyn 11215 789-8176, 877-0063, Gay Vegetarians David 876-4381, Gayyellow Pages, P.O.Box 292, Village Sta. 10014 744-2785, Girth and Mirth Club c/o DMS, Box 513, 132 W. 24th St., NYC 10011, NYC Union of Lesbians & Gay Men c/o Tan Box 24, Brooklyn 11201, North American Man/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018, Senior Action in a Gay Environment 208 W. 13th St. 741-2247, Upper West Side Lesbian & Gay Assoc. 165 W. 86th St., 10024, West Side Discussion Group, Greenwich House, 27 Barrow St. 242-4140, All The Queens Women, Box 271, Sta. A. Flushing 11358 359-9204, Gay Women's Alternative, 4 W. 76th St. 10023 532-8669

Table with 2 columns: Organization/Service, Phone Number. Includes: Lesbian Herstory Archives, P.O. Box 1258, 10116 874-7232, Lesbian Switchboard, 243 W. 20th St. 10010 741-2610

POLITICAL/LEGAL

Table with 2 columns: Organization/Service, Phone Number. Includes: Coalition for Lesbian & Gay Rights 29 W 21st St. 924-2970, Lesbian and Gay Progressive Health Network, 300 Riverside Dr., Suite 11E, NYC 10025, Committee of Lesbian and Gay Male Socialists The New York Law Group, PO Box 1899 Grand Central Sta. 10163 988-3012, GREAT (Gay Racially Equal and Together) Men of Gotham, Box 834, Brooklyn 11202 628-8532, Lambda Legal Defense, 132 W. 43rd, 10036 944-9488, Lavender Left Network Box 512, Village Sta. 10014 533-4907, National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017, National Gay Task Force, 80 Fifth Ave., Rm 1601, 10011 741-5800

RELIGIOUS

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay & Lesbian Interreligious Coalition c/o Strickler, 31 Bethane NYC 10014, Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616, Congregation Beth Simchat Torah, 155 Bank St. 10014 929-9498, Dignity/Gay and Lesbian Catholics, Box 1554, FDR Sta. 10150 869-3050, Evangelicals Concerned 688-0628, Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653, Lutherans for Lesbian & Gay Concerns, Box 2217, Brooklyn 11202 596-3839, 278-5066, MCC/NY, 201 W. 13th St., 10011 242-1212, Presby. for Les/Gay Concerns 866-3580, Trinity MCC, 152 W 66th St. (mail) Box 1707 NYC 10163

MEDIA/ENTERTAINMENT

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay Theatre Alliance Box 294, 10014 255-4713, Meridian Gay Theatre, 137 W. 22nd St. NYC 10011 869-3981, NYC News, Box 2171-G.C.C. 10163 964-7272, NY Native, 249 W. Broadway, NYC 10013 925-8021, Womanews, PO Box 220, Village Sta. 10014 989-7963

STUDENT

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay People at Columbia Earl Hall, Rm 304 10027 280-5113, New York U. Gay People's Union Loeb Student Ctr, Rm 810 598-7056

MEDICAL/COUNSELING

Table with 2 columns: Organization/Service, Phone Number. Includes: Gay Men's Health Project 74 Grove St. Rm 2RW, 10014 691-6969, Gay Nurses Alliance 44 St. Marks Pl. 10003, Homosexual Community Counseling Ctr. 688-0628, Identity House 243-8181, Institute For Human Identity National Gay Health Coalition c/o Vachon, 506 W. 42nd St. #E5, NYC 10036, 563-6313, Nat. Gay Health Ed. Found Box 834, Linden Hill, NYC 11354 563-6313, Gay Men's Health Crisis, Box 274, 132 W. 24th St., NYC 10011 807-6655, 6664, St. Mark's Clinic, 88 University Pl., NYC 10003 691-8282, AIDS Hotline 800-221-7044

New York State

INFORMATION/SERVICE/SOCIAL

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# Passion and Anguish: A Dialogue

GCN invites readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their sexual, social and political emergence. They should be no longer than 1500 words and, if possible, typed. Send to Coming Out, GCN, 167 Tremont St., Fifth Floor, Boston, MA 02111.

By Pamela Jean

The setting could not have been more dramatic. We sat in the overhang of Grandma's garage, mesmerized by the electric storm's monumental, God-like displays of color and movement. We talked with what I thought was frankness, about sex, about my mother. Not much about me. And the words I remember best were his mild admonitions about how we can never really understand our sexuality; it is too mysterious for us to fathom.

I made a mistake; I told him I planned to have a baby, to have a baby *as well*. Perhaps I would not have received any letter at all (perhaps he would have hidden his true feelings), had I not made my intended revelation and then laced it with the perfectly ordinary desires of a young woman to have a crack at the supreme career: motherhood.

I was unprepared to receive three single-spaced pages of heart-felt fear and misgivings:

It is especially wonderful to be with you when you are happy, and so last weekend was a particularly joyous experience

**“By what logic do you decide that your love for women is true nature and my love for women mere ‘disposition?’”**

for me.... But I am deeply disturbed by your revelations ... and my reactions were improvised ... I wondered if you really heard me when I said that there are some ideas to which I could never adjust under any circumstances....

I told you that sex is a life-long adventure which engulfs us all in its magic and mystery.... I consider that you are merely informing me of a current disposition, a self-understanding which “works” for you at this moment in your life adventure.

*Identifications* (sexual, political, philosophical) are sometimes necessary... but only fools wear such labels for life.... [T]he danger is that having adopted a label, one merely grows into it.... The lesbian T-shirts your friends are wearing are a public advertising in behalf of what is really a private despair, or failure, or illness, or aberration. They are assaulting public values in advertising their sexual natures; I find this as disgusting as I find the exploitation of female bodies in the mass media....

The Greeks, at the time of their greatest glory (6th-c. B.C.), went further than any people we know about in accepting homosexuality as one of the norms of human conduct. Plato and Aristotle ... both came to the considered conclusion that it was a very great moral defect when love for members of one's own sex — so essential to our growth,

our maturity — was sullied by sensual gratification ... I consider Plato and Aristotle to be eminently wise; I cannot improve on their moral judgments....

It follows, I think, that a lesbian home is not one proper for the raising of children.... I would hope that the courts would frustrate any intention some of your friends might have concerning the adoption of children. How cruel to the child!

And this leads me to the most serious matter of all, your contemplation of deliberately conceiving a child to be raised in such an environment. I would consider that an act of madness, a deliberate assault on social values I respect and hold sacred. You warned me not to try to talk you out of it. I am trying, for I must; I cannot bear to lose you completely. I would never acknowledge such a grandchild, and would never want to see your face again if you did such a thing. I would carry my own hurt and anger and despair to the grave, to my own great cost, rather than do anything to encourage such a grave error, such intensely personal arrogance toward culture as you would be committing....

I have the very greatest misgivings about your new friends. I do not want to meet them.... I resent them deeply....

We all possess private needs, and we all owe public responsibilities, and there is no hope that what is private and what is public can always be perfectly harmonized.... Love is always a kind of madness, most often a benign one, but it can also be devastatingly cruel. Public mores remain a kind of “path of normalcy” which can always be found again when we have strayed.... Don't be so foolish as to assume that you can ever understand yourself.... I doubt that you have yet found the person essential to helping you master the art of becoming a woman.... The only decent thing I can think to do for you is to encourage you to live in the hope that sooner or later the right person will show himself or herself to you, and that you will have the courage to imitate them in the right way, to “love” them appropriately, and thus help Spirit find its proper release.

For days I spent all free moments furiously drafting my reply in my head, and finally wrote with equal fervor and desire to be heard:

I feel you hid your most fundamental emotions.... Your letter was both cruel and full of contradictions.... What of my own will, my own journey of 28 years? The lifestyle I choose has evolved over many years. You give me credit for nothing. By what logic do you decide that your love for women is true nature and my love for women mere “disposition?” [T]he word lesbian is no

more a label for me than heterosexual is for you.... What [you call] a “sexual identification(s)” of no very great interest” is suddenly an abnormality, a “condition.” For support, you call upon two Greek men dead for 2,000 years.... [H]ow can there be one truth about sexual nature, if it is a “life-long adventure” of “magic and mystery?” Sexual love is indeed magic and mystery to me, and the source of fathomless joy. I care not whether I understand it completely.... There is good reason why gays have made public their private and sexual lives.... How can they confront the ... discrimination without exposing its basis, without piercing the minds of people who make gross value judgments on matters of fundamental freedom and privacy?... I hope my child will know the love of many, both

## Coming Out

male and female. I am certain that that future is assured. As for your “torment, your hurt and anger and despair,”... what a glorious act of self-sacrifice you plan, what breast-beating you will delight in! How you will enjoy your frail and final years without my comfort and support, without my loving presence! What a remarkable choice.... I have no desire to stand in your way. On, on to your painful duty!...

I can think of no greater arrogance than this man, my father, telling me I must “master the art of becoming a woman”.... Only you can decide whether your conservative public values and moral judgments are more vital to you than your daughter's freedom, happiness, and openness and honesty as a family member and citizen, and more important than her love for you.

**“I can think of no greater arrogance than this man, my father, telling me I must ‘master the art of becoming a woman.’”**

My father's second letter was even more pained, and more beautiful. He complimented me on my writing, then dove again into the battle. He admitted he was blundering, but stuck to his guns. He apologized for Plato (“considered wholly unoriginal by the Greeks”) but concluded, “Our virtue lies not in being original at all, but rather in resonating accurately the best we have been bequeathed. We are instruments of forces and powers which transcend ourselves; we must try to

preserve their special ‘music’ with all our strength.”

I withdrew from the dialogue; my eloquence had been exhausted in my first reply, and my hurt had swelled to bloated resistance. We didn't communicate for many months, and then I tried to educate him with a book. He dutifully read it, all in one day but we never really spoke of homosexuality, or babies, again.

I credit my father with trying mightily to do what he felt was his

duty. I cannot measure how much his words may have affected me, but I have not had a child in the four years since this correspondence. I stray more from labels, and long more for conventional adventures. My father and I have become good friends, and our respect for each other has deepened. For all the pain it caused me, and for all my wishes not to be affected by his judgment, I would not have wanted to miss that powerful dialogue of passion and anguish.

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The support GCN receives from its Sustainers makes the difference between bare survival and growth. This year, plans are under way to computerize GCN. Currently, several hardy volunteers spend late night hours entering our mailing list into an antique PDP 11 hidden away in distant Quincy. We pay over \$3,000.00 each year just to rent time on it! Our Marketing Department scratches pencil to paper, trying to figure out who renews their subscription and when; billing our advertisers takes even more

time, not to mention that trying to remedy subscription problems is a nightmare

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# Prohibited Orchards: The Poetry of Barba-Jacob

By Ebel Botero  
Translated by Marc Killinger

*A crazy drunken woman and a shameful satyr/Unite their loving frenzy in my blood.*

It is evident that the Colombian Porfirio Barba-Jacob, one of the greatest Latin American poets, was homosexual. At the very least he was a bisexual in whom the homosexual component had such a preponderance over the heterosexual that the latter appears tenuous and without force. Probably the need to maintain a protective mask obligated him to dedicate a few poems to women, a longing that he feigned even to himself. For example, his "Elegy of an Impossible Blue" ("Elegía de un Azul Imposible"), a beautiful poem that sings of his "first and only love," Teresita, seems to be an expression of a nostalgia for what might have been and wasn't.

But Porfirio wasn't just homosexual; he gave clear, beautiful and valiant testimony, unequivocally assumed like a "Divine Tragedy" (the title of his brief autobiography). And Porfirio was the

first great Spanish-language poet, including those in Spain, to have given such clear testimony (Cernuda would come later). He was an unwitting precursor of the Hispanic homosexual liberation movement.

Let me indicate the main poems in which Barba Jacob sings his homophile love tragedies. I will

wouldn't add "shameful." He speaks of the libertine active homosexual role. "Crazy drunken woman" clearly alludes to the passive role, perhaps better called the captivated role.

Much prettier is the love poem "Death's Newlymarrieds" ("Los Desposados de la Muerte"), in which he describes with cheerful

## Perhaps no one could understand him because he himself never could...

cite some of the most important verses and then examine the reason for the tragic tone of these works.

One of the most explicit of his gay poems is his "Ballad of the crazy happiness" ("Balada de la loca alegría"), in which he describes his sex orgies. He defines them this way: "a crazy drunken woman and a shameful satyr, unite their loving frenzy in my blood" ("una bacante loca y un sátiro afrentoso, conjuntan en mi sangre su frenesí amoroso"). Here, "satyr" doesn't mean the heterosexual idea of a lewd, excessive fellow, since in that case he

delicacy six of his male lovers: Michael, Emiliano, Guillermo, Leonel, Stello and Juan Rafael. These verses are full of allusions to semen: "His milky adolescence, flowing with honey, blossoming/flows down the slopes of my maturity/like dawn's milk flows in the sky." ("Su adolescencia láctea, meliflua y floreal/fluía por las escarpas de mi madurez/como fluye por el cielo la leche del alba.") The role of the captivated one is evident in "The Sound of the Wind" ("El Son del Viento"),

*Continued on page 17*

## Community Losses Kate Silver

Kate Silver, 20, an outspoken and courageous young woman who went on public television to talk about being a young lesbian, died March 12. She was in Beth Israel Hospital for four months battling an illness in the same style she lived her life — gutsy, firm and decisive.

A top-notch squash player, Kate was ranked second in U.S. women's squash in the eighteen-and-under category in 1982. Before her illness, she was the top-ranking women's squash player in Massachusetts and she finished second in the world championship squash tournament for junior women players in Toronto. She was also ranked as the number one squash player at Brown University. Kate was a delight to watch on the court. A real fighter, she maintained courtesy that one would associate with a more seasoned athlete.

I was once lucky enough to be given a squash lesson by Kate. She was patient with my fumbling technique, and quietly told me that "even artists can learn to return the ball." I got a great deal of pleasure out of sitting in the bleachers, just watching her play.

Kate had been a student of mine at the Commonwealth

School, and she graduated from there in 1981. I taught ceramics; Kate took my class to complete her Art requirement. She was the only student I've ever had who took my class for exercise. She centered her clay in order to strengthen her wrists, and she wedged it to exercise her shoulders.

In 1981, I marched in the Gay/Lesbian Pride March in Boston. It was a cloudy day and rain threatened to end the march early. As I walked towards the front of the parade in search of friends, I saw a handful of youthful people holding balloons and posters for the Boston Alliance of Gay and Lesbian Youth (BAGLY). Leading the pack, Kate looked determined and serious. I ran up to her and we embraced. She said, "I thought so."

We walked together for the remainder of the march, remarking again and again how surprised and pleased we were that at our school we could count at least two lesbians. Kate was nervous because she was scheduled to speak that day as a representative of BAGLY. At age 17, Kate was about to come out as a lesbian, to an audience of over 3000 people on the Boston Common. Her speech

was terrific and Kate was her usual low-key and honest self.

Later, she appeared on a public television program with three other teenagers to talk about their lives as gay and lesbian youth. I have been teaching for 12 years and I've never seen a braver gesture made by any student of mine. I wish that I had been able to see such a program and that I had known a person like Kate when I was in high school.

She told me later that the attendance at BAGLY meetings had tripled after the show was aired on Channel 2. She said that she "liked to imagine scores of kids all over Boston hidden under the eaves of their attics with their tiny TVs watching and listening to other gay and lesbian kids say it's OK to be gay."

At her funeral, a friend read from an Emily Dickinson poem: "Because I could not stop for death/he kindly stopped for me/The carriage held but just ourselves/and Immortality."

Donations may be made to the Kate Silver Endowment Fund at Beth Israel Hospital, c/o Development Office, 330 Brookline Ave., Boston 02215.

— Jean Segaloff

## Helen Mariska

Helen Mariska of Springfield, Missouri died on Feb. 12 after a two-year battle with cancer. A friend and reader of GCN, Kathy Connor, sent the following memorial letter:

"Many of us were lucky to know Helen. Others have seen her around, with a smile and one of an array of assorted colored bow ties. . . . She had a gift, an insight to people. She was psychic. You may have heard her on the radio or talked with her at a psychic fair. She believed strongly in the bonds of brotherhood and sisterhood. She's helped many of us by always caring. . . . But she had burdens of her own, being a lesbian and a psychic. She had cancer and fought it for two years alone, never letting any of us

know how she suffered. . . . She was a true giver and asked for nothing in return.

"Helen, I only regret that the Boston gay community did not

know you better. But, I want to thank you for touching my life. I will miss you.

"Please say a prayer for my friend, Helen Mariska."

## Richard A. Lambert

Richard A. Lambert, 43, died of an AIDS-related disease on March 2. A resident of Long Beach, California for the past seven years, he had lived for most of his life in Woonsocket, Rhode Island. In Woonsocket, Lambert worked at the Miller Electric Company and was a member of the Woonsocket Fine Arts Society. In Long Beach, he worked as a machinist and had begun to sell his art

work.

Lambert is survived by his father, living in Woonsocket; his mother, living in Long Beach; two brothers and one sister.

A memorial mass was held on March 10 at St. Ann's Convent Chapel in Woonsocket. The family requests that in lieu of flowers, contributions be made to support research on AIDS.



# A Seriously Campy Film

*Wuthering Heights*. Directed by Luis Buñuel. With Jorge Mistral, Irasema, Lilia Prado. From the novel by Emily Brontë. Running time 90 min. At the Nickelodeon.

By Michael Bronski

Camp, has acquired a bad name in the past 10 years. It has been generally thought of as frivolous and silly, but this popular notion has ignored the fact that there are such things as "high" and "serious" camp.

The release of Luis Buñuel's 1954 Mexican rendering of Emily Brontë's *Wuthering Heights* is cause for celebration for lovers of truly serious camp. Buñuel's has taken Brontë's house on the moors and plopped it down as an hacienda on a Mexican mesa.



Sexual obsessions: a scene from Bunuel's *Wuthering Heights*.

Cathy and Heathcliff have become Catarina and Alejandro. And as background music he has excerpted and then scrambled Wagner's music from *Tristan und Isolde*. The mixture of the English

liberties with the story. He presents basically the second half of the book, but is truer to the original feeling than either of the two earlier film versions. Once you get past the strangeness of the

***Wuthering Heights* is camp because it takes what we are used to and transforms it, makes it into something even better than what we had imagined.**

story, shot through with a Spanish temperament and then back by German eroto-gonzo music, has to be seen to be believed.

But this *Wuthering Heights* is not a joke. Buñuel has taken some

familiar story set in a different locale, the film is both mesmerizing and emotionally forceful. Part of the force is due to the great story (the dreaminess and romanticism of the 1939 MGM version obscured the tartness and unlikability of the characters), but also to Buñuel's mix-and-match approach to the material. His characters aren't romantic — they are obsessed. The swelling Wagner music only enhances their sexual desires. And the stark Mexican landscape reinforces the unlovingness of both the characters and the story. By stripping the Brontë story of all the pseudo-romantic trappings it has accumulated over the years, Buñuel has hit on a solid, somewhat unpleasant story of sexual obsession and human relationships. By dislocating us from the usual associations of the story, he has presented us with the core of emotional and psychological truths that sit at the center of Brontë's sprawling family saga.

Buñuel's eclecticism is both shocking and convincing (even more so when you realize that he had gathered this troupe of actors to make a musical and then had his plans changed at the last minute). Banned from Spain, he was forced to make potboilers in Mexico and the film's look of low budget and tight filming is probably a result of both vision and lack of funds. *Wuthering Heights* is camp because it takes what we are used to and transforms it, makes it into something even better than what we had imagined. While having no real "gay content," *Wuthering Heights* certainly exhibits the gay sensibility that brings on extremes and makes us understand that there are no norms. With any luck it will begin giving camp a good name again.

## Barba-Jacob

Continued from page 16

where he affirms, "And inciting war against the norms/I was Eve ... and I was Adam." ("Y moviendo a las normas guerra/fui Eva ... y fui Adán.") Here again with Adam he refers to the active role in the homosexual coupling, as it would be contradictory to judge heterosexuality to be against the norms. Note the allusion to what Barba-Jacob's prejudice took to be abnormal.

In "Acuarimántima" he speaks of 'A sensuality of ancient return' ("Una sensualidad de antiguo giro") (alluding here to Greek love), of "prohibited orchards," ("huertos prohibidos") and of "loves and songs of flowered youths" ("amores y cantares de jóvenes floridos"). "Song of the Fugitive Day" ("Canción del Día Fugitivo") is a profound chant to the evil called "sodomy," and in the subtitle he alludes, without naming him, to Antinuos, son of Bitinia, lover of an Emperor (loves genially recreated by M. Yourcenar in her *Memories of Adrian*). His homosexuality also appears clearly in "Elegy for an Illusory Mariner," ("Elegía del Marino Ilusoria"), "New Song of the Profound Life," ("Nueva Canción de la Vida Profunda") and "Delirious Song," ("Canción Delirante"). It is found in a more veiled fashion in "Portrait of a Youth" ("Retrato de un Joven-cito"), "Pride" ("Soberbia"), "Platonic Elegy" ("Elegía Platónica"), "Song of the Happy Hour" ("Canción de la Hora Feliz") and many others.

Despite all this, Barba-Jacob saw his homosexuality as "vice," "ulcers," "fatal destiny," "sterile passion," "wicked" and as a deceit of the gods. He even saw it as indicative of his lack of manhood: "A man in truth would like to be one. But life is ending and now is not the time to learn" (from "October's Lamentation").

His self-reproach, feelings of false blame and macho prejudices, instilled in him by a misguided education, are quite evident. Despite his genius, Porfirio was never able to overcome those prejudices. They tortured him his whole life — to such a degree that he called his life a "Divine Tragedy," divine because it at least permitted him to immortalize himself in poetry.

Despite this immortality, Barba-Jacob spoke of "a great incognito pain," insisting that "no one has understood his tragic lament" (from "Future"). Perhaps no one could understand him because he himself never could, which he makes clear when he terms his condition "a great mystery in the Occult Mystery," mystery probably referring to the fact that he was never able to explain the origin of his homosexuality.

That "great pain" and that "great mystery," those tragic prejudices of a false morality and those tortured internal conflicts are the key to all the poetry of Porfirio Barba-Jacob. They explain why he came to ruin in unstable homosexual love and in ideal love, as opposed to an accepting eroticism.

## Flames

Continued from page 14

with her high heels with a kind of placid dolefulness which, from what I hear, isn't exactly the essence of S/M.

It's all very silly and vaguely unpleasant (sordid is much too strong a word). Very soft core, no bodies, no fun. Lots of pretty interiors. And it's not even meant to be funny.

The publicity package they gave me says Robert Van Ackeren's being compared to Fassbinder. Fassbinder's probably shrieking in his grave at the very idea.

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### "PERSONAL CHANGE"

A therapy group for gay males Co-led by Michael Keane, PhD and Mike Lew, MEd  
Tuesday evenings, 8:30-10PM

### "FOCUS ON RELATIONSHIPS"

A mixed therapy group for gay males, lesbians, and bisexuals Co-led by Judy Silverstein, PhD and Mike Lew, MEd  
Monday evenings, 8:30-10PM







# Classifieds

## GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

## N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For information send \$1 to: NAMBLA—GCNAD, PO Box 174, New York, NY 10018. (48)

## ATTENTION ORGANIZERS!

If you belong to, or want to form, a non-profit lesbian/gay organization anywhere in the world, and you think it deserves the exposure a GCN Classified ad can give it, we offer special rates just for you. A year (50 deathless Issues) for a mere \$100. If a year costs more than you want to spend right now, you may pay in quarterly installments of \$30, \$30, \$30 and \$10. This is for an ad with one headline and a maximum of 8 lines of copy. Such an ad at present would cost \$6.50 per insertion, so this is really a super bargain. Now, rush right out and catch yourself a Classified! You'll be glad you did. Just cut this coupon out and send it along with your ad and payment, to receive the best deal in town.

## GCN SPECIALS

### Fight the Right!

Some of you may receive or run across junk mail from New Right or religious right organizations. Two GCN writers are trying to compile and analyze this material, especially material about AIDS. So, don't throw it away! What is junk to you is valuable primary source material for us. Don't assume we have any particular thing. And watch for an article in GCN in early April on what the homophobes are saying about AIDS. Send material to: Cindy Patton, GCN, 167 Tremont St. 5th Floor, Boston, MA 02111.

### BOSTON GAY HISTORY

We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5c all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

## SUMMER RENTAL

### KENNEBUNK, MAINE

Ocean area large charming house livingroom fireplace garden ocean within walking distance 15 min to Ogunquit for info write Mr Henrik PO Box 476 New Town Branch, Boston, MA 02258 or call (617) 923-4182. (36)

Summer sublet in Cambridge avail for June/July & August. Sunny, spacious 2 bdrm Apt \$550/mo. 354-5441 Betsy or Berit. (c)

## APARTMENT WANTED

GCN staff member needs a place to live. Quiet, neat, non-smoker, omnivorous. I'd like to remain in Cambridgeport or Central Sq. area. Call Larry at GCN, 426-4469.

Quiet professional seeking apt in city of Boston. Offstreet parking, convenient trans to Kenmore Sq. Two bdrms or one & storage area. Non-smoker; no pets; looking for long-term home. By July. Call Pat 729-5117, 7-10 pm. (37)

## PUBLICATIONS

### TV-TS TAPESTRY

#### ISSUE 41 NOW AVAILABLE

Tasteful informative magazine for persons interested in crossdressing. Directory of organizations, services, coming events, person listings, etc. Send \$10 to: Tapestry, c/o Tiffany Club, Box 19, Wayland, MA 01778. (617) 358-5575. VISA & Mastercard accepted. Issues also available at: Glad Day Books (Boston), Out of Town News (Cambridge), Liberty Books (Bstn), Tower News (Lowell), United Book (Worc), Reader's Feast (Hartford), NYC, and Giovanni's Corner (Phila). (36)

## MOVERS

### THE JIM CLARK MOVING CO.

Serving the Gay Community with professionalism and respect. Very careful furniture movers. Piano and Hoisting specialist. Any time of day—any day of year. No overtime charges 354-2184 MDPU Number 23733

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## JOB OPPORTUNITIES

### DIRECT/CLINICAL SERVICES

Full-time professional position for LICSW with Masters Degree in social work from an accredited graduate school of social work; four years post-graduate experience in a multi-disciplinary mental health setting, at least two of which involved clinical and administrative supervisory responsibilities; familiarity with the needs of and clinical experience working with the lesbian/gay population; ability to execute tasks in a coordinative, collaborative fashion; highly developed communication skills. Resumes to: Executive Director, Gay and Lesbian Counseling Services, 600 Washington Street, Suite 219, Boston, MA 02111. GLCS is an Equal Employment Opportunity/Affirmative Action Employer/M/F/H. (?)

### CHIEF EXECUTIVE OFFICER

Los Angeles social service agency, serving the lesbian & gay community. 1.5 million dollar budget, approximately forty paid staff, plus volunteers. Executive Director, with strong administrative skills, must have strong background in fund-raising, fiscal management, community relations, with a demonstrated ability to provide leadership to staff, as well as to interface with government agencies and elected officials. Salary negotiable. Send resume to: Gay and Lesbian Community Services Center, 1213 N. Highland Avenue, Hollywood, CA 90038, ATTN: Jodi Curlee. Affirmative Action/Equal Opportunity Employer.(37)

### WOMEN'S ISSUES

9 to 5, Boston Working Women's Organization concerned with wage, promotional and discrimination issues, is now hiring individuals to do community outreach, fundraising and to move people to action on issues that affect women in the workplace. Hrs. 1:30-9:30. Training and benefits included. Call 423-3254, 9am-1pm. Permanent and summer positions available. (36)

Progressive Third World Women's Org seeks aggressive Third World Woman for office manager position. Send resume to PO Box 2753, NY, NY 10185. (36)

### ATTENTION TYPESETTERS

GCN is looking for experienced freelance typesetters for part-time work. Send resumes to Nancy Wechsler, GCN, 167 Tremont St., 5th floor, Boston, MA 02111. We have a compugraphic editor/writer 7500. Comparable experience okay.

## AUTOS FOR SALE

74 VW dyke mobile, 75K miles. Immac in/out & great to drive. No rust! Includes roofrack, snows, manual. \$1475/BO. Call 6-10 pm (617) 492-3532. (37)

## INSTRUCTION

### TAI CHI CHUAN CLASSES SHORT FORM

For beginners, course covers all basics. 24 movement simplified Tai Chi form will be taught. For health exercise & stress reduction. Men & women of all ages welcome. Pls call 787-5109 eve or lv msg. (37)

### COMPUTER COURSE FOR WOMEN

If you know nothing about computers & wd like to know a little bit, come to our 5 wk course Sats 10-12 starting Apr 14 at 7 Temple St, Camb. For more info call 776-7029 or mail \$15-\$25 to Women's Input Inc. 110 College Ave, Somerville. (36)

## JOB WANTED

Gay man looking for full or part time general office work. Filing, phone answering, and some bookkeeping experience. Please call Mike at GCN 426-4469 and ask about John Michel.

Gay man, hearing impaired, seeks work (part or full time) as cook (ideally) or general work (whatever). Please call Mike at GCN 426-4469 and ask about Jay.

## RIDES

### BLOOMINGTON, INDIANA AREA

Ride needed to music festival, and back. Can leave from Boston area anytime after May 18, return after May 28. Will share expenses, tell great stories. Please call Maida at (617) 723-7473. (F)

## RESORTS

### GREENHOPE FARM

has beautiful Spring skiing, maple sugaring whorses, adorable baby goats. Cozy pvt rms, great food, fireplace & reasonable rates. (802) 533-7772. (36)

### BRINLEY VICTORIAN INN

Romance a friend in Newport! Cozy rooms have antiques & flowers. Warm & safe. Come let us pamper you! GCN disc, Cont brkft. (401) 849-7645. (13)

## DRIVING COMPANION

### PACIFIC NORTHWEST

LF 27 looking for compatible driving companion to Pacific Northwest. I'm moving to Seattle but planning to visit Colo, Rockies, Tetons, Yellowstone & more. Leaving late May & may take month. Want someone to share expenses, driving & scenery. If interested call 628-7540. (36)

## SERVICES

### REUPHOLSTERING

Wicker chair cushions, seats covered, draperies & curtains custom made from your fabric. Quality workmanship. Charlie 646-2672. (42)

### TROUBLED GAYS

#### PSYCHOTHERAPY

For the Usual Human Problems:  
Loneliness, Depression  
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Ruth CHESSMAN  
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### GAY MEN'S THERAPY GROUP

Openings. Group focus is on intimacy, gay identity, relationships. Individual therapy also available. Sliding fee. Call Francis Giambone 628-6988. (c)

### TYPESETTING

Want the best??? Let GCN typeset your resume, filler, brochure, newsletter, magazine. You name it! Reasonable rates. Call 426-4469 and ask for Nancy Wechsler.

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE  
Alexander Berkman, Prison Memoirs of an Anarchist.



I received your name from a friend here who assured me your club is strictly for gay women. Therefore I would like to place an ad in your paper. I am a physically attractive black woman. I am also a 'FEM', who is presently incarcerated for the crime of probation violation. I wish to correspond with women who are not ashamed of their sexual preference. Ethel M. THOMAS, 16826, Emmons A-441, Frontera CA 91720.

30 yr old female needs a friend to help my time fly. Mail is one sure way. I'm single but looking to get caught. So throw the right line at me. Patricia JENSEN, W-19531, LB-335, Frontera CA 91720.

Female prisoner nearly ready to see the world once again. Would like to hear from someone to enlighten me on what is happenin out in the free world. Single and scared, could sure use a letter or two. Maria HASON, W-19442, LB 339 UP, Frontera CA 91720.



### GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

### ON 'COMING OUT'

One sure way to make it hard for prisoners coming out of prison to make it on the outside is to keep them from getting jobs and housing. This is just what this society does with its attitudes toward ex-prisoners. Don't be surprised if a penpal asks for some help in finding work or a place to live. Their getting out on parole this year, rather than next, may depend on finding these (or a 'sponsor'), and their staying out will certainly depend on it. The GCN Prisoner Project is always looking for info on jobs and housing resources in all regions of the country.

Start your own prisoner project at a prison near you (the most effective place to be) by getting together and updating this kind of info and making it available to the prisoners who are coming out.



GM, VGL, svelte, glib & witty, romantic & quixotic, a satirical satyr, into opera, history, coziness & running. In for Darwinian accounting. A unique me seeking friendship/love from erudite, sensual same. Recidivist passion. No saints or hypocrites, please. Nicolas FREDICH, M8639, Box A, Bellefonte PA 16823.

I'm black, shut-in seeking relationship with an homosexual, TV, gay person that will accept me in a down to earth relationship race is no hangup because I respect all. I'm looking to be getting out soon, so I pray and hope that this ad is acknowledged by someone who has concern worded one as myself. Ernest SYKES, 101367, PO Box 500, Boydton VA 23917.

# Prisoners Seeking Friends

### ATTENTION PRISONER WRITERS!

There are 3 active national publications for writers in prison:

*The Prison Writing Review*, R.D.1, Box88, Greenfield Center, NY 12833. (twice yearly; \$5 subscription)  
*Inside/Outside*, GPO Box 1185, NYC 10116. (2-4 per year,\$6 sub.)

*Sentences: BroadSides of Prison Poetry*, World Prison Poetry Center, 245 Whaley Ave, New Haven CT 06511.

Send questions about writing and publishing to Cosmep Inc., PO Box 703, San Francisco CA 94104.



Intelligent people wanted to exchange letters with prisoner. I have blond hair and blue eyes. Interests include the cinema, reading, and political issues about sexual rights and freedoms. Accepting letters in both Tagalog and English. All letters accepted. SASE requested but not necessary. Edward G. EVANS, C-41476, PO Box 2000, Vacaville CA 95696.

Would like to correspond and exchange photos. Enjoy a wide range of interests, from tennis to racquetball to reading and listening to music. Michael HARRINGTON, 333418, Box 316, Ft. Madison IA 52627.

Whoever gets this letter, please help a gay prisoner in need to find some penpals. My hobbies are sports, body building camping out, dancing, roller-skating and sex. Dennis YOUNG, 167496, PO Box 779, Marquette MI 49855.

I'm doing time in New Mexico. But am from the West Coast. L.A.area. Don't care who writes, man woman or child. Do enjoy writing to others and will write. No hustlers or pros. Just want to get to know other gays as myself who are into growing. And are as lonely as myself. Can receive mail from other joints. Thank you, Orlando GABALDON, 27183, PO Box 1059, Santa Fe, NM 87504.

Very handsome man, into weightlifting will be getting out soon and willing to be slave or master. Well trained in martial arts field. Serious people only need to inquire. Ron Lee MAY, 1604, PO Box 41, Michigan City, IN 46360.

Penitentiary Queen needs loving individual or group to help me through these hard times. Will be free soon and need to get in touch with the gay world outside. Blonde/brown hair, Green/brown eyes, pretty and petit when I want to be. Poiture accompanied with a stamped self-addressed envelope gets fast reply. Nick 'Dusty' Rettinger, 287570, PO box 777, Monroe WA 98272.

Half breed Irish with Cherokee Indian and very attractive (and lonely) person. Kindhearted with queens and homosexuals and have a very hairy body. Looking for a male lover to share true love with for the rest of my life and also to have someone to go to when I get out of here in 1986. Richard ('Jay Jay') McCaul, 81A-3632, Box 367, Dannemora NY 12929.

I am in for sales of LSD to a under cover cop and when I went to court my lover sold me out. This is why I got so much time (7 1/2-15). I would love to hear from others that would like to get a friendship started. Please send photo if you can. I love cooking, dancing and really most every thing. John WAGNER, 79C-447, Box B, Dannemora, NY 12929.

I'm seeking a sincere person for friendship and maybe more. Nice appearance, brown hair, blue eyes. Jackie STINSON, 076832, Box 578, Crestview FL 32536.

Italian and Indian. Active in sports and hobbies. Wish to hear from female impersonators, tss, gays, people into SM and bondage, or just generally kinky people. Expect to be released within the next year and need someone there when I do get out. No color preferences. Ronald HEATH, 065145, Box 99, Clermont FL 32711.

Looking forward to seeing the parole man next year. In prison for a non-violent crime. William DODSON, 075448, Box 518, Zephyrhills FL 34283.



### THE PRISONER

There's nothing like this prison life!  
No worries and no frills.  
My days & nights are planned for me,  
My mailman brings me no bills.

I only get love letters,  
my magazines and cards.  
You just can't beat my mail call,  
I love those kind regards!

Prisons have some pitfalls,  
and no one is exempt  
from the killings of the treatment,  
they're just lessons in contempt.

It's a life that's filled with tension,  
with uncertainties and lies.  
The guards are social parasites  
that any money buys.

Prisons are horrendous,  
where doing wrong is right;  
and nosy people might not live  
to see the morning light.

Society is the loser;  
here we plot against mankind,  
and destroy or waste all we can  
'cause it helps to pass the time.

So if the lamb you sent to prison  
is a lion when he returns,  
thank yourself for such a monster,  
he's just doing what he's learned.





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now in its eleventh year of  
publication. Have you sub-  
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don't miss another issue!)***

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subscription for a lesbian or gay prisoner. \$ \_\_\_\_\_

Enclosed is my check or money order for \$ \_\_\_\_\_

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GCN is published by a non-profit educational foundation.